Twenty-Fifth Year of Publication

Church Management

SCHAUFFLER COLLEGE

PROPOSED COAST GUARD MEMORIAL CHAPEL
To Be Erected at New London, Connecticut

February, 1949 • *Volume XXV* • *Number Five*

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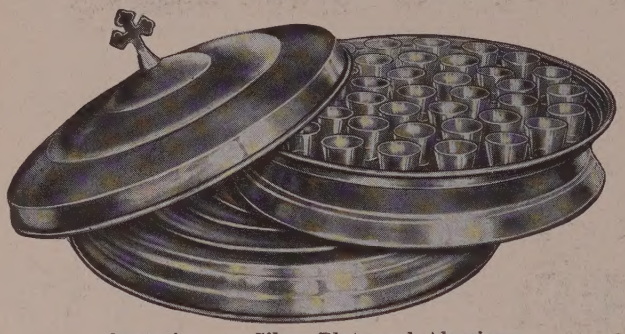

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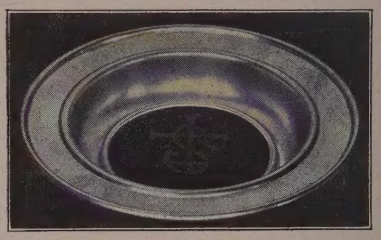

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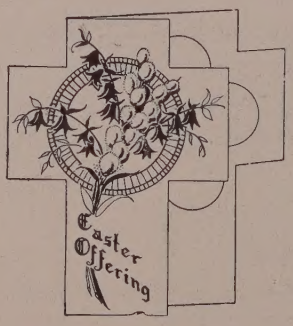

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Selected Short Sermons
by Earl Riney

Fear has no inherent power of its own. It has only the power we give it.

* * *

A single-track mind is all right if it is on the right track.

* * *

To live in the hearts of those we love is not to die.

* * *

You never reveal yourself so plainly as when you discuss and portray others.

* * *

In the last analysis, no one can ever change anyone else. Change must come from within.

* * *

Emerson believed that every one was his superior in some respect and that he could learn thereof from him.

* * *

The less we know the more we suspect.

* * *

Often the best favor you can do yourself is to deny yourself a favor.

* * *

It is the rankest egotism to think a man is wise just because we have discovered he is smarter than we are.

* * *

Couples who own property stand more steadfastly together than couples without property.

* * *

Do not write a letter when blue or angry.

* * *

If selfish people try to take advantage of you, cross them off your list, but don't try to get even. When you try to get even, you hurt yourself more than you hurt the other fellow.

* * *

Folks who never change their minds have stripped the gears.

* * *

It is not enough to work diligently. We must work at the right things—keep in the right way.

* * *

Even if you engage the most brilliant psychiatrist, he would not be able to help you overcome your sense of inadequacy as long as you enjoy a sense of martyrdom.

* * *

To be always intending to live a new life, but never to find time to set about it; this is as if a man should put off eating and drinking and sleeping from one day and night to another, until he is starved and destroyed.

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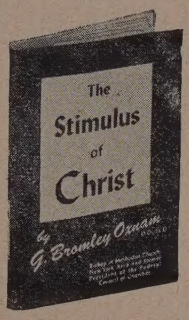

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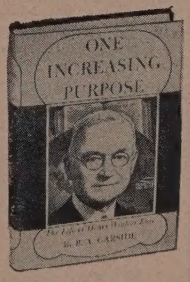

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THE EDITOR'S DRAWER

Strange Ways to Make Christians

Many and strange ideas have proposed to make people religious. Two recently proposed plans have caught our eye. An assemblyman in the Wisconsin legislature has introduced a bill which would require each school pupil to recite the following words, each day at the close of school: "In God we trust; praise be to God."

In the Federal Congress a bill has been introduced to make Good Friday a legal holiday.

While we would not argue for either of these methods the latter seems to have less virtue of the two. Judging by what happened when holy days have been turned into holidays, religion will not profit much by action to make Good Friday a holiday.

To our mind there is a lot more of genuine religion in the effort made by the busy man or woman to slip from the pressures of work for a few minutes to pray at the three-hour service on Good Friday than a complete day of games and revelry to celebrate the greatest tragedy of human history.

William H. Leach.

TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year $3.00 where United States domestic rate applies. Two Years, $5.00. Foreign countries 50 cents per year additional. Canada and New Foundland, 25 cents additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879. Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

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And in conclusion, as a businessman for 28 years, I know the SAVINGS in TIME, EFFORT and MONEY realized by obtaining SPECIALIZED GUIDANCE. The CHURCH should recognize this, too. I move we obtain the services of H. P. DEMAND AND ASSOCIATES."

* * *

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1508 Sherman Avenue **Evanston, Illinois**

Ministerial Oddities

Collected by Thomas H. Warner

Rev. D. W. Langridge, a popular English preacher, in an article, claimed that training in the theological schools is directed to the head rather than the heart. "Enthusiasm for humanity is not in the curriculum." The result is that the student is prone to emerge cooler than when he entered. He wrote: "Let some of the present elegant, but subsequently, almost useless erudition be deleted from the syllabus, and in its place let there be devised a technique for drilling in devotion and for training in self-devotion."

* * *

John Bunyan had that kind of training. And his preaching was effective. It is said that he talked out of actual life. "The Pilgrim on his journey is the traveling tinker touched with religious romance. The doubts and fears of Christians are those of the man who mended the kettles and pans of Bedfordshire peasants."

* * *

On the other hand, Angel James, who was pastor of Carrs-lane Church, Birmingham, for fifty-four years, was acutely sensitive all his life to the deficiencies of his early education and worked constantly to fill the gaps. When he was offered a doctorate, he replied that he was "not a scholar, nor a philosopher, nor a profound theologian, and that he would lose respectability and become ridiculous if he assumed the D.D." All through his ministry, he endeavored to secure for ministerial students a thorough training.

* * *

A writer says: "The first time a man speaks in public he probably suffers more agony in a short period than during any other part of his career." That probably is also true of ministers who are "preaching with a view."

* * *

The *Christian World* had a leader on that topic which created considerable interest. One correspondent wrote that the leader reminded him of a story told by Justin Evans. When he went to preach "with a view" at Southernhay, Exeter, he announced as his text, "Art thou he that should come." He became the pastor of the church.

* * *

Jessie Forsyth Andrews wrote: "I am interested as well as amused at the story told in last week's *Christian World* of Dr. Justin Evans' choice of a text when he was preaching at Exeter with the possibility of becoming min-

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CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXV
NUMBER 5
FEBRUARY, 1949

Your Right to Worry

EVERY free citizen has the right to worry. It is as sacred as the right to worship, the right of free assembly or free speech. Regardless of what some modern psychologists would have us think, it is the worriers who are the salt of the earth. Let me illustrate.

Some months ago I had a caller. He was a young minister, fresh from the seminary who had taken his first church—a rural field. He had looked for a flock of gentle lambs but he found that there were a lot of bucking rams and a goodly percentage of black sheep. Quarrels had developed in the church which had become very serious. There was strife between the board of deacons and the board of trustees. The old furnace had been pretty well played out and unless it was replaced the congregation would soon be worshipping in a cold church.

Now I knew that the young man's predecessor lived in the community. So I asked him what this retired minister advised.

"He is very friendly," said the boy. "But he does not take the situation as seriously as I do. He says, 'Put your trust in God, my boy. Don't worry. All these difficulties will right themselves.' "

"And how do you feel about it?" I asked.

"I still worry," he said. "Perhaps I am wrong but I do worry."

"That is the most hopeful sign in the whole picture," I told him. "You should do a lot of worrying—and a lot of praying—about that matter. You have there a good example of the demons which come out only by worry, prayer and fasting. You are the pastor of the church and you are the one who must take the responsibility for its welfare."

Well, I visited that church a few weeks ago. I was asked to speak at the annual meeting. And what a meeting it was. The attendance was splendid. I noticed that the church was well heated—the furnace had been fixed. The walls had been repainted. The tables in the dining room were new. The reports showed financial prosperity with a good increase in salary for my young friend. It was so happy an occasion that it made me wish that I were back in the pastorate.

Following the reports, before the speaker was introduced, the retired minister was asked to make a few remarks. He was a kindly man with the love of humanity in his heart.

"This is a day I have long looked for," he said. "We have had many discouraging things in the last few years. Thank God, that is over. But, I always knew that the good would triumph over the evil. When your young pastor first came to this field he was worried about many things. But I told him not to worry. I assured him that God would bring everything out all right. Now you see that it has. It does not pay to worry."

I glanced at the pastor and he gave back a sly wink.

I did not want to challenge the venerable clergyman. That would not be good taste. But I could not resist the opportunity to tell a few things about the anxious nights of the young minister—anxiety which led to plans; plans which brought contacts; contacts which improved human relations and brought unity to that country church.

And I think that if he had not taken his job seriously enough to do some honest, down-to-the-earth worrying he would never had had the triumph of that great annual meeting.

And despite the thesis that it is a sin to worry I still have more confidence in ministers and church members who take their church tasks so seriously that they are anxious when attendance falls off and the church program becomes clogged.

Worry at its best is a creative process; it is

(Turn to Page 72)

Use Advertising Technique in Creating Sermons

by John L. Love *

THE pastor who lives to celebrate his jubilee as a minister of the gospel has, during that half-century, spent little more than five months in actual face-to-face preaching to his congregation. If his sermons averaged half-an-hour, and he preached twice on Sundays and once on weeknights, he has preached exactly 72 hours, or three days of twenty-four hours, each year—one per cent of his time. In most cases the percentage works out at much less.

So long as preaching remains a vital function of the Christian ministry, and in view of the startling brevity of the time available for its exercise, it is not necessary to urge that whatever increases the efficiency of the pulpit is worth consideration. Books on the art of sermon preparation do not point out the close affinity in purpose between advertising and sermonizing. The basic object of both is to influence people to act in some predetermined manner, and expert advertisers have long since demonstrated that they have a formula which achieves a maximum of results with a minimum of effort.

It is essential, if you are going to advertise consistently, to have a quality product. What is offered for sale day after day must have distinguishing merit. The preacher offers "The Greatest Thing in the World." He cannot exaggerate its merit. Superlatives denied the honest advertiser may be used by the preacher with all the emphasis at his command.

The advertiser must know all about his product and he must believe in it, if his message is to ring true. The advertiser must know what his product will do for the prospect; how it will benefit the latter personally and make a definite contribution to one or more of his needs. The advertiser must know his market—and people are markets—if he is to make a successful advertising appeal. The analogy holds good throughout.

The minister already knows these things, or the most important of them. He is in daily and direct contact with what corresponds to the advertiser's market. He knows each person individually and he knows the group as a whole. If he uses the right—and the tested—technique in appealing to the masses and to the individual, he can interest and influence them as the advertiser succeeds in doing.

There are four functions of successful advertising which are also necessary for successful preaching. They are:

1. To arrest favorable attention.
2. To create and maintain interest.
3. To arouse desire, and
4. To urge action.

1. *Arrest Favorable Attention.*

Nothing is easier than attracting attention; *favorable* attention is something else. A sales manager impresses on each new salesman that the first thirty seconds of an interview is the most important part of the canvass. In that thirty-second period the prospect decides if he is interested. The same applies to the caption and the introductory sentences of an advertisement, and it is equally true of a sermon. The preacher can arrest immediate and favorable attention with his opening sentence, or he can fail to click and never recover lost ground—"lost ground," because few people fail to listen to the opening remarks.

Favorable attention must be arrested at the outset. A preacher who had announced his subject as "Three Momentous Words," began his sermon like this—

I bring you the message of three momentous words. I shall read my text slowly. I shall repeat it. As I do so, will each of you note what you consider its most momentous words?

He read his text: "How shall we escape if we neglect so great salvation?" He continued: "My three words are 'escape,' 'neglect,' 'salvation.' Did any of you guess them correctly?"

A number of people in the congregation involuntarily held up a hand. The introduction, bearing directly on what was to follow, arrested favorable attention; its "quiz" element stimulated many to greater attention than they customarily gave and everybody had been given an opportunity to take part in the proceedings.

At a Sunday school rally of 2,000 children, the speaker's subject was previously announced as: "How the Rabbit Lost Its Foot." He began by saying he had brought his text in his pocket. He pulled out an pen-knife, a pencil, a coin, a piece of string, a key, all in a feverish search for his "text." After a minute or so, during which the youngsters watched him goggle-eyed, he said: "I'm beginning to wonder if I left that text of mine on the vestry table. Which of you boys would like to go and fetch it?" A forest of hands rose but at that moment the "text"—a rabbit's foot—was discovered. The point of the address was that the rabbit when trying to escape danger always runs in a circle; the actual text was, "I press toward the mark," and the real topic, "Run straight."

Favorable attention can be arrested by a studied selection of the sermon topic. In the most striking and memorable advertisements the caption generally is written last, subject and wording being suggested by the context. This is a good rule to follow when sermonizing. It invariably means that the caption or topic says something more than a bromidic phrase. The vogue of the "quiz" has led many advertisers to cast their captions in question form. Many successful preachers have adopted the same technique. "The Power of Prayer" is a good sermon subject, but "Is Prayer Answered?" is better. "God Is Love" is the greatest subject in the world, but the question, "Is God Love?" will arrest wider and closer attention. "Why Did the Prodigal Return Home?" is more intriguing than "The Prodigal Son." Questions arouse curiosity and curiosity invariably means favorable attention. Find out what people want to know. Take their questions for your themes and, as far as their desires come within your province, inform them as fully and as frankly as God gives you grace, wit and discernment.

Vitally important in arresting favorable attention is the sermon introduction which is the continuation of the opening sentences. It should introduce. That is the rule of the experienced advertisement writer. Make it relevant and exclusive to what is coming. Many sermons are given an introduction that could be used for a score of other discourses. Ready-made, such introductions are general, loose and mostly flatulent, totally lacking in directive and inspirational force. In the good advertisement, the introduction is tailor-made to fit, and it should be so in the sermon also.

The second thing a good advertise-

*Baptist clergyman, now editor of "Marketing," Toronto, Ontario, Canada.

ment does is—

2. *Create Interest.*

Of the many devices the advertiser adopts to create interest in his prospects, I shall refer to a few only, all of which the preacher can adapt to his purpose. Like the pastor with the rabbit's foot, the advertiser brings the reader into his advertisement and holds him there until he has said his say. He does this by outlining or suggesting the prospect's problem as related to the product being advertised, and by suggesting a solution through use of the product. He does all this by talking the language of the reader. He breaks his copy into easily assimilable sections, all closely related. He deals with facts pertinent to the lives and interests of the group he is addressing. He sincerely believes his merchandise will benefit the buyer and he is extremely earnest in making that claim for it. The ultimate objective is to make a sale, and many sales, and the immediate aim is to show that the advertiser desires to be of service. Through every device uncovered by the study and application of the laws of mass psychology, perfected by use and trial and error, the advertiser leads the reader into his story, creating and maintaining his interest, giving him, as it were, a role in the piece.

In all these particulars the successful sermon has the counterparts and parallels of the successful advertisement. For artwork, the sermon uses illustrations, anecdote, metaphor and simile, none being dragged in as padding, but each fitting into and furthering the theme and clinching the argument and appeal. The successful advertiser does not assume that his readers are already interested; he takes nothing like that for granted. He is not afraid to repeat himself again and again but he does so from a thousand and one different angles. It is a wise precaution for the preacher to act on the same assumption. It is a mistake to suppose that because people in a congregation are gazing fixedly at the pastor they are absorbing every word. Half the men may be reviewing yesterday's baseball game and half the women may be at home revising their plans for lunch.

The average listener can maintain close attention for little more than seven minutes. At the end of that time he needs arousing and some device—an illustration, a pertinent anecdote, a pause followed by a question—must be injected to restore waning interest. The experienced advertiser has various ways of doing this. First and foremost, he avoids big chunks of grey and prosy type. He introduces

(Turn to next page)

A Minister's Two-Way Radio Telephone

by Ruth A. Pray

Paul McBride

"CAN you telephone from a streetcar?" Perhaps not, but Paul McBride, pastor of East Side Christian Church in Tulsa, Oklahoma, answers, "I can telephone from my car."

So far as is known, Mr. McBride is the first minister in the nation to use a car equipped with the latest means of communication, a radio-telephone.

A while back, a member of his congregation tried to keep pace with the minister while discussing business. After following him from office telephone to top of building under construction, to car, and on calls, stopping frequently to phone into the church office in case of urgent messages, the church member asked, "Is it always like this? Are you always trying to be in three places and do four things at a time?"

"That's the typical life of a minister," replied the minister, "and especially of one who has a new church under construction, and still tries to keep up with all his pastoral duties."

The result of this helter-skelter conference was the installation of a two-way radio-telephone in Mr. McBride's car. It will be used in the same way any business man uses his phone in home or office, for the minister's auto is his auxiliary office.

For example, if the pastor has been making calls at one hospital and leaves to call at another, he first picks up the phone in his car, calls the dispatcher, and inquires, "Any messages for me?"

The dispatcher may report, "Mrs. Mays has been seriously injured and is on her way to the hospital. Her husband has not been located."

The minister immediately re-enters the hospital and awaits Mrs. Mays. He assists with arrangements, and perhaps helps locate the woman's husband. Much loss of time and undue anxiety may thus be avoided.

The two-way radio-telephone can be a great time and labor saver. It can cut down on back-tracking, enabling its user to learn just before he makes a call whether those to be called upon are at home. It can make the business wheels of the church office run more smoothly by keeping the pastor in touch with his office at all times. And a hurried phone call from his wife can divert the pastor to the grocery store for extras, when unexpected guests drop in.

Or perhaps Mr. McBride is making a call in a far section of town. A young couple arrives at the church to be married without having made previous arrangements. The office secretary dials his car phone number, and in a matter of seconds informs him of the pending wedding. Then, while organ music quiets the waiting couple, he hurries to the church for the ceremony.

Again, in a family of his congregation there may be sudden illness, or some other emergency where a minister's presence would be helpful. Whatever the occasion, he can be reached in his car as quickly as by ordinary telephone.

A particularly good feature of this arrangement will be the possibility to phone from out of town when he is unexpectedly delayed, as happened not long ago. All he had to do, when he saw he could not get back in time for a scheduled meeting, was pick up his phone and ask for a certain number in town some thirty miles away. Almost immediately he was talking with a responsible person who would carry on until the pastor himself arrived. There was no need of undue speed, and no long distance fees were incurred.

All in all, McBride is confident that he will be able to render far better service to his congregation and the surrounding community with a telephone always at his fingertips, than he was able to give when he had to depend on the chance phone call catching him, or when he had to check in through the corner drugstore every thirty minutes.

Advertising Technique

(From page 9)

one or more thumb-nail sketches, uses different sizes of type (the equivalent to the preacher's change of tone) makes use (sparingly) of italics, and puts a special, brief message separately in a "box."

The advertiser creates and maintains interest by addressing the reader directly; he visualizes a composite prospect and through him he addresses all. Very often the prospect is quite unconscious of any need and it becomes the advertiser's object to convince him that there is a need and a way to meet it. There are many in every congregation who are present from habit or convention, and totally ignorant of their deepest need. Or they may know what they need for their soul's welfare but have made no decision about it. In either case, should not the sermon seek to accomplish in its exalted sphere what advertising so often brings to pass with consummate skill on its lower plane? And do it with the same basic methods?

To do that, the preacher must know his hearers at least as well as the advertiser knows his prospects. The latter tries to visualize the people he is about to address. He spends much money in research. He wants to know where they live, how they live, their interests, pursuits, hobbies, income, standards of living, their habits and buying customs. Scores of organizations are providing advertisers with answers to these questions. The answers must be accurately known if advertising is to succeed.

How can the pastor talk, plead, urge, convince, if he does not know his people? A new pastor is always interesting at first but he will stale speedily if he has not learned the secret of understanding his people and maintaining their interest in him through revealing his interest in them and their problems. To do this, he must begin anew in each pastorate. The barrel of sermons should be severely culled. No advertiser would think of using an old campaign in a new market, no matter how successful it had been previously.

To what extent should humor be resorted to as a means of creating and maintaining interest in a sermon? Advertising is using it more and more, but using it with skill so that the humor will not be remembered and the product forgotten. The preacher gifted with a sense of humor may well thank God for so priceless an asset—and pray that it be used with restraint and discretion lest the fool's motley peep through the rents in the preacher's gown.

3. *Arouse Desire.*

If the right kind of interest has been created in the reader's mind, it is almost inevitable that a desire to own the thing advertised has been aroused. If the laws of mass appeal have been followed so far, there must be a proportion of hearers who desire what the preacher has been offering. Perhaps here the closest parallel between the sermon and the advertisement is to be found: with this distinction—that while the advertisement for the most part is often and quite frankly an emotional appeal to selfish instincts, the sermon seeks to lay hold upon the higher emotions. The advertisement seeks to influence by appealing to the love of comfort, taste, profit, health, social or other advancement, or to the fear that any or all of these things may be lost or missed. It appeals to the human ego whereas the sermon seeks to arouse response from the divine element in man. The advertisement offers to make a contribution to the individual's standard of living, and the aim of the sermon is to make life more abundant in the sense in which Christ used that term.

It is the purpose of an advertisement to arouse desire for ownership of its product by demonstrating what that product will do for the purchaser, and —by presenting something superior— to arouse dissatisfaction with what is already possessed. Here we meet our old friend, "Divine Discontent." Is this not a legitimate and necessary procedure for the sermon? Should it not demonstrate, with every accent of conviction, that the acceptance of the better way it proclaims will establish, here and hereafter, the greatest happiness of the greatest number, beginning with every individual soul within hearing?

Spasmodic advertising at long intervals never built up a business. It must be persistent and consistent. Given a product of quality, persistency wins, and the prospect becomes a customer. It is the same with preaching. If souls are to be won, the preacher must persist in the offer of God's salvation, showing its power to meet every human need; treading every avenue that reaches the hearts of men, making the gift of God so attractive that each soul who has heard the appeal leaves the building either knowing Jesus Christ as personal Saviour, or devoutly wishing that he did so know him.

There never has been any satisfactory analysis of the psychology of conversion. It is a subject from which the psychoanalysts shy away. It is one of the divine mysteries why an apparent jumble of words, haltingly spoken, and without obvious plan or purpose, can break the stubbornness of the human heart and humble men at the feet of Christ, while flawless orations fail to win response. One explanation may be that the former have sought the salvation of men while the latter have sought the salvation of a text.

The foregoing has trespassed somewhat on the fourth point—

4. *Urge Action.*

The urgency of much advertising is inescapable. It strikes the imperative, "Do it now!" "Act without delay!" "While supplies last!" "See your nearest dealer today!" "Fill and mail the coupon now!" Immediate action is urged.

A sales manager friend of mine says that the reason many salesmen fail is simply because they cannot summon up courage to ask for the order. They are desperately afraid of that little word, "No!" Much advertising, and many, many sermons, fail for a similar reason. They are destitute of urge. If urgency is necessary to sell a radio, an automobile, a package of cereal, a cake of soap, what shall we say of the need for urgency in bringing men to a saving knowledge of God through Jesus Christ?

The most perfect sermon cannot *compel* conversion. That is the office of the Holy Ghost. There is no evidence that Paul's perfect sermon at Athens converted a solitary soul, but there is abundant evidence that what he came later to describe as "the foolishness of preaching" worked world-wide miracles of grace. Not every sermon is intended to bring about conversions. The evangelist must also be the teacher, the builder-up of faith, and the strengthener of conviction. There was point in the English lady's remark to her minister: "Really, pastor, do you think it is necessary to save us twice a Sunday?" Whatever the object of a sermon may be, its behest should be urged with all the emphasis at the preacher's command.

Let every preacher place on his desk a card insisting that every sermon he prepares shall arrest favorable attention, create and maintain interest, arouse desire and urge action. If only ten per cent of our sermons are constructed and delivered according to that formula, this world will, in a generation, be rolled to the feet of God.

Read
CHURCH MANAGEMENT
Found in Prospering Churches

THREE SCENES IN THE GARDEN
The Reims Cross — Miniature Holy Land — Grave of Eugene Field

Out of the Church Grew the Garden*

by Joan W. McLatchie

OUT of the church grew the garden, and out of the garden, the church. From one person to another the word passed, telling of the beauty and friendliness of the place. Travelers came from near and far, and from it they took new meaning. It became a true center of the community.

Among the many who have strolled through it is a man who has seen many of the churches of Europe and England —Westminster, Notre Dame, and some not so well known. Yet he considers this church equally, if not more beautiful than any of those. Emphatically he says:

Over there they take centuries to build a church. This church, of course, is small and the amount of actual time taken to build it is a mere drop in the bucket in comparison, but I think it's the most beautiful I have ever seen.

The Church of the Holy Comforter is in Kenilworth, Illinois, the third suburb north of Chicago—straight out along Lake Michigan. In that small community of 3,000 population that church plays an active part, and in return, its members take an active part in the church. Non-members, also—the many who have visited it—become interested and return to visit it again and again.

It was in the early 20's that L. H. Danforth, rector of the Episcopalian Church of the Holy Comforter, first began to create the distinction and beauty that marks the church today. In 1926 Father Danforth obtained permission from Eugene Field's wife to have his remains re-interred there from Graceland Cemetery, Chicago, in order that his grave might be more accessible to those wishing to visit it, and also in order that there might be a worthy shrine to honor the children's poet.

In the cloister between the church and the presbytery, and in the Rector's Garden itself, there are many mementoes of Eugene Field. In the garden, a small statue by John Gerlert and posed for by Field, represents Field and his famous character, "Little Boy Blue," and his "toy dog" and "tin soldiers." In the cloister, the original manuscript of "Little Boy Blue," Field's wedding ring and the original draft of a prayer by Field are among the remembrances of the man who became universally known as a writer of poems for children.

Through the gate at the far right of Eugene Field's shrine is the Rector's Garden. In the beginning, it was not planned as a complete garden at all. The story of the garden, which hangs in the cloister, reads in part:

This garden was begun in 1930 by the present rector when he constructed the map of Palestine as an educational feature for the pupils of the church school. Adults quickly became interested and began asking if they could see the map. Pavement called for a hedge, hedge for something on the other side, and so the garden just grew from the map outward.

The map of Palestine is a relief map set in the ground, in the center of the garden. It was constructed on the scale of three inches to a mile. The Reverend L. H. Danforth explains:

It took the summer months (1930) to build it. While I was still building it, adults began coming in to look it over. Their interest was greater than that of the children. They both began to wear a path around it, and finding I could not keep the grass growing, I was forced to put in a pavement walk. This looked peculiar and bare, and so called for a hedge around that. This in turn called for something on the other side of the hedge, and so the garden gradually just grew.

The map was constructed on a cement base, heavy enough to withstand the attacks of frost. It is as nearly perfect in detail as is possible; by pressing a foot lever at the south end of the map, one can "make the rivers run" into the Mediterranean Sea on the west. All the water piping is copper, and consequently, rust-proof. It is laid in such a way so as to completely drain when shut off. This prevents freezing and the bursting of pipes during cold weather.

Small numbered flags mark out ancient Biblical cities and towns. Children are always welcome in the garden. It was really built for them in the beginning; and children of all ages, shapes and sizes never tire of examining it and the "wonderful map with the running rivers."

As the garden grew, gifts were given to the rector for it. Evidences of people's generosity are obvious throughout

*This article is based on an interview with the Reverend L. H. Danforth, rector of the Church of the Holy Comforter, Kenilworth, Illinois.

the garden. Those gifts which are extremely old, or hold some significance, have been placed around the garden for all to see. Each of these gifts has a story all its own.

The beautiful cross at the far end of the garden is a roof cross found in the ruins of the Church of St. Julien, Reims, France, by an American colonel during the last war. Sent back to the States as a souvenir, it has the distinction of being the first gift presented to the garden. Father Danforth built a special place for it, as he has for all the gifts, and has made it "the focal point of the Rector's Garden."

Another gift of some significance is a Japanese Persecution Board. It is described as:

One of the many notices posted throughout Japan in 1611 by the Emperor, offering rewards for the capture of Christians. It succeeded in completely driving the church from Japan.

A large brown wooden slab inscribed with darker brown Japanese characters, the board reads translated:

NOTICE: The Christian sect has been established in our Imperial Realm. If any of my people persist in being followers of the sect and be discovered, they shall insure my severest displeasure.

This is followed by a long list of rewards of various grades, and is signed "Iyeyasu."

There are many other fascinating things to see in the garden, but apart from it, there is something else that plays a large part in church and community affairs. It is the carillon tower of the Church of the Holy Comforter. Electrically run, it is set to play every weekday evening at 5:45, so that commuters from Chicago going to their homes from the train station may listen to the music as they walk. A concert is given every Sunday afternoon by the singing chimes, which can be heard ringing out over all of Kenilworth. Again, when the rector is told of the birth of a child in Kenilworth, or other adjacent suburbs, he turns on the carillon chimes to play Brahm's lullaby, and announce the event to the community.

The interest that the community takes in the Church of the Holy Comforter, and the interest that the church takes in the community is probably due to the Reverend Leland H. Danforth, more than to anyone or anything else.

He has been rector of the Kenilworth church since March, 1923. Born in Deer Lodge, Montana, in 1895, he later went to Howe Military School in Indiana, and then to Kenyon College at Gambier, Ohio. During World War I he was sent to France, having been commissioned a first lieutenant in the 86th Division of the 344th Infantry. When the war ended he took a six-months' course at the University of Grenoble, France. When he returned home he entered the Western Theological Seminary, from which he was graduated and ordained in 1922. It was after six months as curate at St. Augustine's Episcopal Church, Wilmette, Illinois, that Father Danforth came to the Church of the Holy Comforter.

In the cloister is a guest book that has been signed by all those who have visited the church and garden—it is filled with a great many names. This guest book, together with the members of the church themselves, prove more than anything else that out of the church grew the garden, and out of the garden, the church. From one person to another the word passed, telling of the beauty and friendliness of the place. Travelers came from near and far, and from it they took new meaning. It is a true center of the community.

AMERICAN ALUMINUM CHURCHES FOR JAPAN

The Church World Service has accepted delivery on sixty-seven prefabricated metal churches for Japan. These buildings are sufficiently flexible to fit the needs of various sizes of congregations. The selection of these buildings by the Protestant church agency was to hasten the erection of buildings for worship.

These buildings are also available for the domestic field. They offer possibilities for new congregations needing temporary structures while waiting for the opportunity to erect permanent structures. If you are interested in one of these buildings ask our new products department for further information. It is new product number 2491.

A MEMORIAL SERVICE FOR DECEASED MEMBERS

(This simple candlelighting service is used in the Lakewood Congregational Church, Lakewood, Ohio, on the last Sunday of the year to memorialize those who have died during the year. It should be as appropriate for any of the weeks of the Lenten season.)

Litany of the Beloved Community

Through the long centuries of human history, there has been building, a Beloved Community, in which all souls that love, all souls that aspire, are bound together in one life.

Precious unto us are the names, of the heroes and leaders of our race, who have toiled mightily, in the service of the Beloved Community.

Precious unto us are the men of the spirit of Jesus, who, in every age and every clime, have endured all things, that they might bear testimony to that truth, which is powerful unto the salvation of the world.

Precious unto us is the memory, of the unnumbered millions, who humble and nameless, the straight, hard pathway trod.

Precious unto us the memory of earth's lowly, who have added, each in his measure to the ever growing treasures, of the common life of man. We are strong in the strength and faith of those upon whose shoulders we stand.

Those all have not lived in vain.

Roll of Remembrance

They were lights in the world; as their candles are lighted, let us stand in silence, remembering them one by one, making salutation to their triumphant spirits, in the care of our Lord:

Death may come, but living is divine—
They are Thine, O Lord, Thou Lover of Souls.

At this point the names of the departed are read, one by one, an appropriate pause being made at the reading of each name, as a candle is lighted.

Dedicatory Prayer (In unison)

Almighty and Everlasting God, before Whom stand the spirits, of the living and the dead, and in knowledge of Whom, is everlasting life: we lift up these names before Thee; yea and in our hearts is the memory, of all our beloved, whom Thou hast called, from our sight. In Thy tender protection they abide. Light perpetual shines upon them. Open our eyes to behold, the heaven that lies about us, wherein they walk, that we also may serve Thee, with the clearer vision, and the greater joy: Through Jesus Christ:

Choral Amen.

Commemorative Hymn

No. 157—"For All the Saints."

(Please remain standing.)

The Minister As A Spiritual Athlete

by David A. MacLennan

In this issue Dr. MacLennan, minister of the Timothy Eaton Memorial Church, Toronto, Canada, concludes his series on the "preacher's obligation and opportunity." Our readers have enjoyed these papers and look forward to an announcement of their availability in book form.

PERIODICALLY I receive invitations to join an institution euphemistically named a health club. The proprietors of this gymnasium appear deeply solicitous for my physical fitness. For a monetary consideration they promise to develop biceps, increase chest expansion, and generally to counteract the tendencies by which a minister becomes an arched bishop. To date I have resisted these efforts to change me into a clerical Hercules. But the basic argument of promoters of physical fitness programs is sound: a satisfying design for living should include systematic exercise of the body. Every man has a duty to maintain the temple of the Holy Spirit in as good a state of repair as possible. Contempt for the body is as much a heresy for the Christian as an exaggerated idea of its importance. "Any man who enters an athletic contest goes into strict training," said the chief preacher among the apostles, "so that is the way I run, unswervingly. That is the way I fight, not punching the air. But I keep under my body, and bring it into subjection: lest by any means, when I have preached to others I may not be disqualified myself."

A student of St. Paul's strenuous life may conclude that while he did not engage in any thing resembling modern athleticism, his daily habits were far removed from a morbid asceticism. No one familiar with the main outline of his career would say that he had to hang on to wayside shrubs lest excessive otherworldliness should carry him to the skies. He made his body, far from that of an Adonis according to early descriptions, a responsive instrument of the divine spirit whose willing conscript he was. He did not run uncertainly but disciplined himself continuously so that in spite of a chronic disability he ran a long arduous race without premature exhaustion.

As men who stand in that apostolic succession and who need to live at our best if we are to exert influence upon our contemporaries for the sake of Christ and his kingdom, we ought to take at least a little exercise for our calling's sake. Far from being a belated plea for muscular Christianity, this is merely a reminder of a truth to which all of us gave intellectual assent long ago, that we have an obligation to keep our bodies, minds and spirits in the abounding vigor which is God's desire for his children. The candle which burns at both its ends and will not last the night, may produce a brighter light, as Miss Edna St. Vincent Millay reminded us in her familiar verse, but it is doubtful if such fleeting brilliance lights up the face of God and the pilgrim's way as satisfactorily as a less vivid flame burning steadily across the years.

As was said during review of methods of sermon preparation, the use of our time is within our control to an extent denied to members of other professions. Hence it is necessary for us to deal sternly with that lazy side of our nature which delights in obeying the dubious current counsel, "Take it easy." Whatever our ecclesiastical heredity, we do not depreciate the virtues of John Wesley, and we may learn from him if from no other father in God, the values inherent in being Methodists in personal living.

If we agree that as preachers our vocation provides freedom from externally enforced hours of labor and imposes an obligation to be spiritual athletes in order to be competent preachers of the Word, how shall we frame our spiritual rule? One elementary part of it was emphasized by Robertson of Brighton. His early death at thirty-seven years of age does not detract from the truth he taught that "a masculine and healthy tone of mind" should characterize the disciple of the strong Son of God. His shrewd observation regarding the habit of early rising points to one element in the rule we should accept for ourselves: "Early rising is to commence the day with an act of self-denial which, as it were, gives the mind a tone for the whole day. It redeems time for early prayer, thereby dedicating a first warm aspiration to God before the dull and deadening and earthward influences of the world have had time to impair the freshness of early feeling. It gives calmness to the day. Late rising is the prelude to a day in which everything seems to go wrong." Is there a man who has not learned the truth of that last sentence?

The First Minutes of the Day

The person who rises earlier than others needs to guard against the sin of spiritual pride in his achievement, but when all is said, the fact remains that when we begin the day's work early usually we begin it well. How we use the first minutes of the day colors the subsequent hours and determines the quality of our response to the day's demands as nothing else can do. An almost forgotten poet celebrated the benefits which accrue from "ten minutes a day for health's sake," by which she meant ten minutes of directed worshipful meditation. "In the morning," resolved an ancient exponent of soul hygiene, "in the morning will I direct my prayer unto thee, and will look up."

A further quotation from a letter of Frederick W. Robertson illumines this matter of devising a simple but useful regimen: "I have been trying lately to regulate my outward life somewhat more satisfactorily than usual — my papers, my study, my hours, in order that the inward life may have a faint chance of growing into form. The outward is, at least, within our power—whether the inward is I do not know: but the one acts upon the other, and it is a duty, at least to do all that can be done." In preceding articles, I discussed regulation of our outward life on behalf of study and sermon construction. Let me dare now to suggest that we regulate our external life for the sake of our inward life of communion with God. How perilously easy it is to postpone our personal interviews with the Lord whom we seek to serve. I speak only for the minister I know best, but he confesses that often, for what he likes to describe as unavoidable interruptions, times of personal communion are abruptly terminated, or worse, indefinitely postponed. A dilatory devo-

tional life robs our own teaching on prayer of its authority. The preacher who urges others to pray, elucidates ways of praying, but who neglects his own prayer life, is like the groundling who champions air transportation over all other modes of travel, announces the flights and publicizes the schedules, but who never goes anywhere by 'plane himself.

In an address given to a clergy convention at Oxford ten years ago, Miss Evelyn Underhill told of a great teacher of souls who found himself confronted by the problem of teaching others how to live the life of prayer, under conditions of great personal difficulty as to health and other limitations. It was then that he realized that "the essential point was that he himself must be, and go on being, his own first pupil. All those qualities of humble dependence on God, love, faithfulness, courage, self-oblivion and tranquility of soul which it demands could only be imparted in so far as he possessed and fostered them in himself. . . . The old-fashioned phrase about 'leading' others in prayer has a deep truth in it. The shepherd goes before, and the sheep follow after; some of them at any rate. Therefore the shepherd of souls does best, not when he turns to his people to teach and exhort them—though of course that has its place—but when he turns towards God and goes before them. It is always by that which he does, not by that which he says, that they will learn the secret of prayer."

The Anglican clergy are expected to read the Daily Office morning and evening, and in this discipline may have a safeguard ministers of other denominations lack. But with or without explicit instructions in this fundamental exercise, all of us may follow the practice of spiritual athletes of every age indicated by the psalmist who wrote, "Evening and morning and at noon will I pray." No one need be bound by set times, and all wish to avoid the deadening effects of slavish obedience to mechanical rules, but is there any one so busy that he cannot turn quietly and expectantly from the immediate task at any time to him who gives as Phillips Brooks said, powers equal to our tasks?

Devotional Reading

What about devotional reading? Priests of the Roman Church are required to read the Breviary daily. In noisy streetcars and in crowded trains and busses they may be seen reading the meditations and prayers which compose their literary devotional rations. What shall be included in a Protestant breviary? Our traditional individualism rightly asserts itself in the material selected. Certainly the main section would be taken from the Scriptures, if only because frequent public reading of Bible passages is no proof that our inner lives are nourished by its perennial philosophy and progressive revelation of God. We read for texts; we must read also for the culture of our souls. The multiplicity of regularly published and widely circulated devotional aids discloses the hunger of laity for specific directions in devotional practice. A book such as Stanley Jones' *Abundant Living* has been used of God to change, enlarge, and empower the inner lives of large numbers of Christian seekers of reality in religious living. Without the least disparagement of these deservedly popular manuals, the Christian minister should read more than his lay brother has time or training to read in the ancient and modern classics of the soul's quest.

While the Bible remains the chief literary source of devotional sustenance, it will be supplemented by other inspired writings. In the last weeks of his earthly life, Alexander Whyte of Edinburgh urged a Glasgow journalist to pass on to theological students one single bit of advice which he was sure would do them more good than any other counsel he might give them. It was to the effect that each of them should take one or more masters of the spiritual life as a life-long companion, even as their wisest predecessors had done. Samuel Rutherford, Thomas Boston, John Bunyan, Thomas a Kempis, St. Augustine, William Law, Martin Luther, John Tauler and the others of the day before yesterday, together with their more recent kinsmen, lived as the Scots say, "far ben" in the house of God. To share their winged thoughts is to be both humbled and exalted. Their maturity makes a modern pilgrim feel like an untutored infant in the school of Christ. One of my own discoveries in this region has been the posthumously published essays and meditations of a noble Wesleyan minister of England, the late A. E. Whitham. If you have not walked with Whitham in *The Pastures of His Presence* nor followed *The Catholic Christ* nor *The Culture of the Spiritual Life* under his direction you will find reading these three volumes a kindling experience. Mr. Whitham was one of the Lord's merrymen and mystics to whom life was a sacrament, and the Incarnation the holy and joyous meaning of existence. One who knew him said that he made him think of the reply made to the cure of Ars by a French peasant who came daily at noon in his blue smock from the field to meditate in the church. The cure asked him what he thought and saw as he knelt. The peasant answered, "Jesus looks at me, and I look at him." Said this friend after telling the story, "A E. Whitham had 'gazed and gazed'—that is why his preaching helped so many to *see* the Lord."

But you, too, have been chosen by

AN ATTRACTIVE RURAL PARSONAGE

This parsonage of the Evangelical and Reformed Church at Campbellsport, Wisconsin, was built in 1939 for $6,200. It has electric lights, water heater, laundry room, bath room on both floors, pastor's study, three bed rooms, living room, kitchen, dining room, water softener, a forced draft furnace and a garage in the basement. Illustration from "The Home of the Rural Pastor."

the same glorious Lord, and you also "run . . . looking at Jesus" and therefore can help many to *see* the Lord. You and I realize that such a miracle takes place only through habitual practice of the presence, living from a great depth of being. Is it not marvelous that men like us can carry an inner shrine about with them everywhere? We can, and we must, for our work for God and for souls depends on it.

Play

It may seem too abrupt a descent from the mountain height to the plain to say that recreation in the sense of play, and of riding hobbies, also contributes to our development as spiritual athletes. Ministers and their families condemned to live as modern cliff-dwellers in apartment blocks may be denied the hobby of gardening, and for them special provision should be made! Dr. James Black has written more than once of the delight he gains from growing some of the best roses in Edinburgh. A colleague of mine has been growing in grace and in favor with his neighbors through his gradual transformation of a tiny backyard into a miniature garden of beauty. Another friend whose manse adjoins the church continues his studies in the life of the bee, convinced that a man will have fewer bees in his bonnet if he turns apiarist. James Denney whose theological contributions were enriching to many students on both sides of the Atlantic, was also a student of Renaissance writers whose lives and philosophies would be suspect by the "unco' guid." His friend, Professor James Moffatt, became an ardent baseball fan, acquiring extensive knowledge of major league players and their exploits. Part-time pursuit of hobbies may also prove a means of grace. At this date, no one needs to argue the value of cultivating interests seemingly remote from the high task which is ours. Flowers and painting, stamp collecting and books, music and fishing, as well as golf and other forms of Monday penance for Sunday sins, may help to create "a heart at leisure from itself." Your innocent amusement, especially when it enables you and your family to play together, needs no apology.

You must relax is the prescription of wise physicians to sufferers from tension and strain. It is also the advice of advocates of the balanced life which is the life we are to live as Christians. If any representatives of that almost extinct species of the narrowly pious survive in your community who begrudge you a generous annual holiday, they may quote that

(Turn to next page)

Rural County Ventures in Cooperation

A Study in a County Council of Churches

*by Harry M. Savacool**

IF you were on Main Street in Owego, county seat of Tioga County, in the Southern Tier of New York State, almost any morning about 8:30 you would see an energetic young lady loading Bibles, books, pictures, a film projector, a record player, and boxes of slides and records into her car. In spite of roads covered with ice or snow in winter or deep with dust in summer she is on her way to the back roads of this rural county with Christian training for isolated boys and girls who are out of reach of any church. Miss Harriett Blanding is the full-time director of religious work for the Tioga County Council of Churches. This little rural county, one of the smallest in New York State, is ahead of many much larger counties in having a full-time paid director, and an office and library of helps of all kinds for churches. Miss Blanding drives over the hills and valleys of this rural county winter and summer reaching and teaching the gospel to the most isolated and neglected groups of rural children. One of the first rules of the Council is that the small isolated group has the preference. If two calls come in, one from a village church of several hundred members, and one from a crossroads with a half-dozen children and no church, she goes without hesitation to the latter. She conducts daily vacation schools in summer in little hamlets of a half-dozen houses where the children would otherwise never have such an opportunity.

You are wondering how a little rural county ever happened to have such a program with an annual budget of over $5,000. This unusual project started in a very interesting way. About six years ago Thomas J. Watson, president of the International Business Machines Co., which has a large plant only a few miles from the boundary of the county and employs many men from Tioga County, became interested in religious conditions in this rural area. He had been told by a religious leader that there were hundreds of boys and girls out on the dirt roads who had no contact with any church and received no religious training. A young pastor in the Village of Owego, Rev. Ted Conklin, learned of this interest on the part of Mr. Watson and determined to capitalize upon it for the spiritual welfare of the county. Mr. Watson gave him a substantial sum of money with which to make a survey and find out what conditions really were. They were found to be even worse than anyone had suspected. Fully eighty-five per cent of the school children of the county were found to be completely without any systematic religious training or regular contact with a church. Mr. Watson and the I.B.M. were concerned. In fact their concern was deep enough to lead them to offer to help finance a program of religious training for the children of the back areas of the county. However, Ted Conklin, and others, felt that the work should from the very beginning be supported to a substantial extent locally and reach 100 per cent support by individuals and churches of the county within three years. The first year the I. B. M. gave one-half of the budget of $5400. They offered to give the $2700 each year for the three years, but the local leaders felt that the county should gradually assume full responsibility so the second year they accepted only $1800, the third year $900, and the fourth year none at all. The program is now supported entirely by individuals and churches of the county, except for $1000 which is given in equal amounts of $200 by the home missionary organizations of five large denominations.

In addition to teaching as many as thirty class groups of boys and girls each week during ten months of the year Miss Blanding is ready to help any church or church worker with their problems. In the Council office, which is in the living room of her small apartment, she has a library of books ready for the use of church school workers. There is also a record player and a projector ready for use by any church, and also a large file of religious and Biblical slides, slide films, and recordings. During the summer she conducts one vacation school after another, sometimes doing

*Minister, The Methodist Church, Owego, New York.

one in the forenoon and another in the afternoon. In most cases she has to secure the volunteer helpers and train them for the work.

This work has caught the imagination of the rank and file of the people of the county. Most of the money is raised in contributions of $5 and $10 from ordinary citizens. Prominent men are ready to give of their time and effort to direct and promote the work. The president is a florist who has a large business employing fifty people, but he finds time to give hours to this work. The county judge serves on the executive committee and is never too busy to give time and thought to the planning of the program. He often states that he is convinced by his work in juvenile court that this work is essential to the public welfare of the county entirely aside from its religious value. On the board of directors, working hard at financing and managing the project is a chief surgeon of a hospital, a busy lawyer in the county seat, the cashier of a bank, and merchants, farmers, teachers, clergymen, and housewives. They all believe enough in this endeavor to take the gospel to the isolated family and child to give of their valuable time to making it possible. It is an example of what can be done by interdenominational cooperation if there are leaders with vision to show the way.

The Minister As a Spiritual Athlete

(From page 15)

hoary saying, the devil takes no holiday. For such unhappy souls the only answer is the classic retort, "that is why he is a devil."

Is it trivial to suggest that the preacher has an obligation to approach his tasks on the Lord's day with maximum energy and poise, and that this can be achieved only through intelligent employment of Saturday night? This letter phrase, being translated into homely phrase, means getting to bed at a decent hour. One of Canada's distinguished surgeons is the admiring envy of many of his medical associates because of his apparently unlimited nervous and emotional resources. As his minister, I know that the secret lies not only or chiefly in his excellent physical endowment and glandular equipment. He plays regularly, being of the noble fraternity of Izaac Walton. Almost without exception he retires early on the night preceding a day of several operations. He considers it a matter of plain duty to offer his best to his patients, and religiously takes preventive measures against fatigue. Unfortunately ministers cannot always emulate his wise example, but we can go to bed this side of Sabbath morn oftener than we do. It is remarkable how the tiredness of a congregation mounts in direct ratio to the weariness of the preacher!

Near my own vestry door is a framed copy of John Donne's lines, which apart from the poet's original intention constitute a King's Remembrancer to the man who would preach Christ:

Since I am coming to that Holy Room
Where with the choir of saints for evermore
I shall be made Thy music—as I come—
I tune the instrument here at the door,
And what I must do then, think here before.

The Presbyterian preacher whom Sir James Barrie called the last of the Puritans was sure that the function of his pulpit was "in a word to set Christ in his fullness, in his power and work and rule continually before you." That Alexander Whyte's preaching did that for a multitude of souls no one who knew anything about him would doubt. He was a spiritual athlete, and at last that which began as an austere discipline became an ineffable joy. Some one went to his vestry to thank him for a sermon. "It went to my heart," said the grateful layman, "as if you had come straight from the audience-chamber." "And perhaps I did," was Dr. Whyte's quiet reply.

"Therefore, seeing we have this ministry, as we have received mercy, we faint not."

"Now to Him who can strengthen you by my gospel, by the preaching of Jesus Christ, by revealing the secret purpose which after the silence of long ages has now been disclosed and made known on the basis of the prophetic scriptures (by command of the eternal God) to all the Gentiles for their obedience to the faith—to the only wise God be glory through Jesus Christ for ever and ever. Amen."

A Concluding Prayer

O Thou who hast called us to this holy ministry and set us in the blessed fellowship of all who serve Thee in the church of Thy Son, accept our thanksgiving for the high privilege which is ours. Teach us diligence, humility, and kindness in our ministry. Grant that through faithful study of Thy Word in the Scriptures and in the events of our time, through constant prayer, blameless living and self-giving service we may come to understand the ways of men and of society. As we lead Thy people in their worship of Thee, and interpret to them the truth from Thee, may we be led to the altar of Thy holy love, and linger often near the cross where Thou makest Thyself known as Redeemer. As we shepherd Thy people, fill our hearts with love for them, and may their growth into the likeness of Christ be our chief concern.

For our brothers in the service of Christ, we ask Thy continuing favor. Empower them to be the prophets of Thy purpose and the priests of Thy grace. Guard and guide them and their dear ones, giving them Thy peace in their going out and their coming in, till we all come at last to our Father's house, to go no more out for ever. Amen.

LOCATION OF PARSONAGE

The parsonage is built for the convenience of its chief employee—the minister. That is the basis of tax exemption. It is interesting to note that fifty-five per cent of the churches studied by Professor Ralph Felton, author of "The Home of the Rural Pastor," prefer the parsonage next to the church.

Spiritual Message of Great Poets

IV—Robert Browning

by Albert D. Belden of London

For sudden the worst turns the best to the brave,
The black minute's at end.
—Browning, in Prospice.

THERE are many who claim for Robert Browning the first place among the modern poets, but he is so dissimilar from all the others that comparison is practically impossible. There is in him a sincerity of passion for God, for humanity, for goodness certainly unrivalled in any other poet, and all combined significantly enough with a spirit of modernity, scientific, philosophic, and artistic. What impresses one most about Browning is a certain thrilling boldness in his approach to life. He is supremely the poet of courage, especially of that moral form of it which prevents the mind from shirking the real issues of life. Any young man or young woman of today who will undertake a careful study of Browning's poems is bound, in my judgment, to arise therefrom with a new gift of courageous faith and, what is more, a deeper insight into the value of such faith for life.

Browning is often obscure but for the most part that is because of the real profundity of his ideas whereby language is strained to the uttermost to express richer or more subtle veins of thought. There is, however, the famous story so cleverly depicted in *The Barretts of Wimpole Street*, that on one occasion Elizabeth found herself unable to understand a certain passage in Sordello, and very gently inquired of Robert Browning the meaning. Robert took the poem and, striding up and down, read the passage to himself and then uttered the famous sentence: "When this was written, God and Robert Browning knew what it meant, but now only God knows!" But there it is, one somehow has the haunting feeling that God does know, and that there is a real meaning if only one were clever enough to discern it. Something of Browning's apparent confusion of language is undoubtedly due to the turbulence of his thought, the way in which it comes rushing and leaping, testing all the poet's resource of language. It has been very well pointed out that there is a very strong imitative element in Browning's language. G. K. Chesterton says that Browning tried to make his verse copy the thing that he was describing, hence "the verse sprawls like the trees, dances like the dust, it is ragged like the thunder cloud, it is top-heavy like the toad-stool."

Robert Browning was born on May 7, 1812, at Camberwell, London. He was of West Saxon stock with German and Scotch strains in addition, and this certainly seems reflected in his work which might be very adequately explained as English realism, plus German metaphysics, with a strong dash of Scotch religion. His lovely romance with Elizabeth Barrett was fulfilled in a perfect idyll of married life from the years 1846 to 1861, fifteen all too brief years. The finest love poetry in existence is surely the Portuguese Sonnets, the work of Elizabeth Barrett Browning who was herself no mean poet and for that reason a most valuable critic of her husband's work. All lovers should read the Portuguese Sonnets first alone, and then together. They reflect a very high estimate of Browning's character and in some of the sonnets, as in the XIV, for example, they touch supreme heights of spiritual insight and expression.

It was indeed due to Elizabeth's own poetry that the lovers first met. Elizabeth, lying on her invalid's couch, had felt warm approval for Browning's Bells and Pomegranates, and in her own Lady Geraldine's Courtship, she described its author as one of the poets read to the Lady Geraldine. Here is the couplet:

Or from Browning some "Pomegranate" which, if cut deep down the middle,
Shows a heart within blood-tinctured of a veined humanity.

This happy and appreciative reference was read by Browning and he wrote to Elizabeth at the request of their mutual friend Mr. Kenyon and so their friendship began.

In seventeen volumes, Robert Browning gives us 123 poems. He owed much of the strength of his work to a variety of sources, ranging from Dante to Shakespeare, and in a lesser degree Wordsworth, having for their background an intimate acquaintance with Greek literature and a great range of curious learning, rabbinical, mediaeval, mystical and artistic. We can only touch here upon his poems, trusting this may inspire the reader to explore the great treasure-house personally.

Pippa

In Pippa Passes, Browning shows us a sculptor who entrapped by love discovered in that love a higher principle than he had ever known, which has its reaction upon his work. Incidentally too, in this poem, Browning shows us the marvelous sensitiveness of conscience even in the grossest lives. He pictures a little Italian factory girl, Pippa, singing for joy upon her holiday as she passes various houses, her innocent song of hope and trust piercing the hardened hearts of those who overhear her. Here is a song, surely, that will never pass out of our language:

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled,
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world!

Nature and Love

One of the most exquisite expressions ever penned of the need for perfecting nature's witness to God with the conception of love begins the poem entitled Jocoseria:

Wanting is—what?
Summer redundant
Blueness abundant
—Where is the blot?

Beamy the world, yet blank all the same,
Framework which waits for a picture to frame;
What of the leafage, what of the flower?
Roses embowering with nought they embower!
Come then, complete incompletion, O Comer,
Breathe through the blueness, perfect the Summer!

Breathe but one breath
Rose beauty above
And all that was death
Grows life, grows love,
Grows love!

In Sordello, Browning tells the story of the Mantuan poet Sordello, the most distinguished of the Italian Troubadours who was not only a poet but also the hero of many romantic adventures. Sordello achieves a remarkable study

of poetic culture, seeking the proper service of a poet in the modern age. This is a most serious treatment of the problem that must have confronted Browning himself and again it vindicates our description of him as the Poet of Courage for, although Sordello's career is a failure, yet he dies with the light of triumph in his eyes, having realized through failure a deeper triumph than mere worldly success could ever bring.

Human Equality

In Paracelsus, Browning gives us an amazing study of the development of a great soul. Paracelsus was a famous physician who lived just before Copernicus, the astronomer, and who strove to bring medicine into a sound relation to chemistry. In five scenes Browning marks out the progress and triumph of Paracelsus in what is largely a series of speeches by the hero. No passage is, in my judgment, so moving and so apt for our time as the following:

For these things tend still upward, progress is
The law of life, man's self is not yet Man!
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows: when the host
Is out at once to the despair of night
When all mankind alike is perfected,
Equal in full-blown powers—then, not till then,
I say, begins man's general infancy!

Faith

In Bishop Blougram's Apology, Browning gives us the study of the soul of a Roman Catholic bishop defending the attitude of faith in the nineteenth century. Whilst one gets the impression that the bishop is a tremendous casuist, nevertheless one cannot but be impressed by the vigor and subtlety of his thought. Here are one or two gems from this poem:

The common problem, yours, mine, every one's,
Is not to fancy what were fair in life
Provided it could be,—but finding first
What may be, then find how to make it fair
Up to our means—a very different thing.

What if the breaks themselves should prove at last
The most consummate of contrivances
To train a man's eye, teach him what is faith?
And so we stumble at truth's very test!
All we have gained then by our unbelief
Is a life of doubt diversified by faith
For one of faith diversified by doubt:
We called the chess-board white—we call it black.

The whole of this poem turns eventually upon the choice of faith and contains, very appropriately, this challenge:

What think ye of Christ, friend? when all's done and said,
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?

Everywhere this poem is studded with quotable gems of powerful thought.

David's Greater Son

Saul is the finest of Browning's dramatic lyrics and the ingenuity with which he extracts from the story of David the shepherd boy over against the kingly but glowering Saul an occasion for depicting in sublime vision the incarnation of Christ as the atoning Son of God, is very wonderful indeed. Here are the two most exquisite sections of this immortal poem:

Would I suffer for him that I love?
So wouldst Thou—so wilt Thou!
So shall crown Thee the topmost, ineffablest, uttermost crown—
And Thy love fill infinitude wholly, nor leave up nor down
One spot for the creature to stand in!

'Tis the weakness in strength that
I cry for! my flesh, that I seek
In the Godhead! I seek and I find it
O Saul, it shall be
A Face like my face that receives thee;
A Man like to me,
Thou shalt love and be loved by, for ever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

Our space is well nigh gone and we have but touched the very fringe of Browning's glory. He could be popular on occasion, and doubtless we all remember, The Pied Piper of Hamelin, which is not without a valuable moral lesson, but less well-known though infinitely worth careful study are the little parables drawn from real life gathered under the title of Ferishtah's Fancies. Each of these poems is an adequate little study of some profound religious problem such as the problem of providence, the problem of prayer, and the problem of pain.

Still thinking of Browning as the poet of courage, we cannot do better than close by quoting from his Rabbi Ben Ezra:

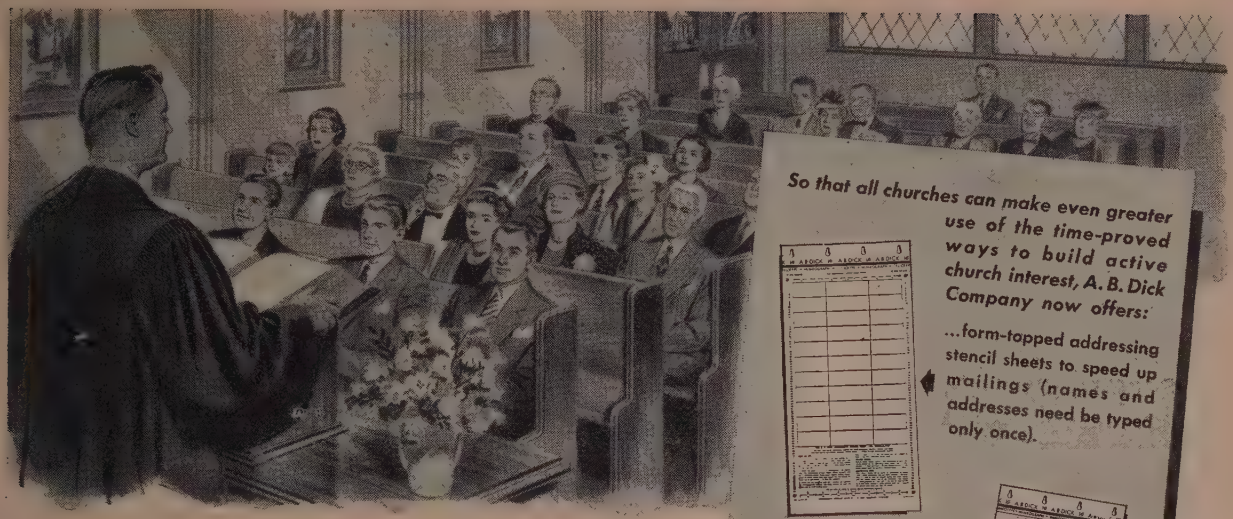
Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith "a whole I planned,"
Youth shows but half; trust God: see all, nor be afraid!

A Division of the Tithe

In recommending that the modern Christian accept the Bible principle of the tithe, the Diocese of Ohio (Protestant Episcopal) suggests a division of the money made available in this way. It recommends that one-half of the tithe go to the community, educational and benevolent purposes. The remaining one-half is to be distributed through the local church in accordance with the chart below. The distribution of these suggestions with the detailed chart is already increasing the rate of contributions.

GUIDE FOR CHURCH GIVERS

If Your Income Per Month Is	Make Weekly Pledge (4%)		Give Annually for Special Church Gifts (1%)	Total Annual Gifts to Church (5%)
	To Parish	To Missions		
$ 80	$ .60	$ .15	$ 9.60	$ 48.00
110	.80	.20	13.20	66.00
140	1.00	.25	16.80	84.00
170	1.25	.30	20.40	102.00
200	1.50	.35	24.00	120.00
300	2.25	.50	36.00	180.00
400	3.00	.70	48.00	240.00
500	3.75	.85	60.00	300.00
600	4.50	1.00	72.00	360.00
700	5.25	1.20	84.00	420.00
900	6.75	1.55	108.00	540.00
1,200	9.00	2.10	144.00	720.00



"What can I do to fill my church on Sunday mornings?"

Here are the reasons many people give for attending church regularly:

To receive spiritual comfort
To enjoy church music
To see church acquaintances and talk about church affairs

Thousands of churches now own one or more A. B. Dick mimeographs to stimulate interest and thus increase attendance with regular mailings of inspirational messages, news about church music, church members and church affairs.

And now there is a complete new line of A. B. Dick mimeographs including high speed electric-drive models along with smooth working hand-operated models for use with all makes of suitable stencil duplicating products. Pictured below is one of the new low-priced models that make it possible for any church to use proved methods for building congregations. To get complete information, simply fill in and mail the coupon.

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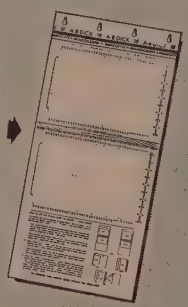
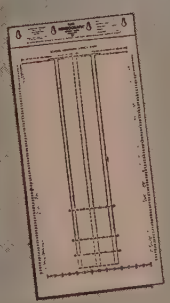
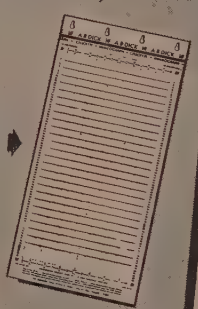


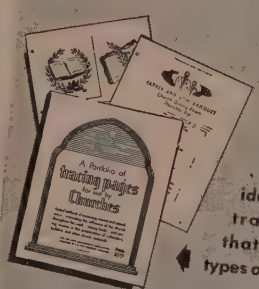
...a 4-page church calendar stencil sheet.



...a newspaper stencil sheet.



...a hand-writing stencil sheet.



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Scene from "Congo Arts"

Scene from "Majestic Norway"

Films for Friendship and Peace

Where the Nations Unite for Peace Education

by Maurice T. Groen *

THERE is no thoughtful person alive today who does not consciously desire to contribute something to the present struggle for better understanding among the peoples of the world; who does not pray daily for universal peace and good will. I have witnessed the suffering of my former countrymen in Holland, indeed my own family, who through no fault of their own suffered the ravages of war. When one has experienced the humiliation, the fear, privation and starvation that go hand in hand with modern warfare, something happens inside. Either one develops a great resentment and hatred or a bitter feeling of revenge, or he develops an intense desire to contribute to those conditions that might prevent another devastating armed conflict.

It was with this latter emotion that I emerged from World War II. What could I do, I whose previous experience had equipped me only with a thorough knowledge of the advertising and public relations sphere of business? Perhaps my small talents, my practicality could be put to use in the far more important business of today—the business of creating world peace. And then I had an inspiration. If only the people of the world could be thoroughly introduced to one another! Peace is possible only with understanding, and with understanding comes tolerance, then sympathy, kindness and a desire to cooperate. What if the people of each country could learn the background, geographic surroundings, the handicaps, customs, traditions, work, aspirations and ambitions of the citizens of other countries? Would not a small measure of understanding be possible? Yes, I thought it would.

Today, there are many effective means of communications. Which one could best do the job of introducing the nations' people to one another? I believed that films, combining the audio and visual methods of teaching, were the best means to a happy end. With this belief, I set about winning support for my idea—Films of the Nations. I would begin at home, show folks in the United States the life of their neighbors across the seas.

After considerable thought, inquiry and preparation I discovered that this idea of distributing in the United States the films of various nations was readily acceptable by the representatives of many foreign governments. I went ahead with my plans for a non-profit distribution company which would pool the film resources of many nations and make these films easily available from one source to people all over the country. I realized from the outset that our organization would necessarily have to be above politics. We would be an outright propagandist unit, but preaching only peace and understanding.

I was gratified when my idea was received with enthusiasm by the United Nations. Many of its member nations were relieved to find that Films of the Nations, Inc. could arrange for them the facilities and channels of distribution. The idea is very simple—every nation wishes to make a good impression upon other nations. To accomplish this, each country must carefully plan certain 16mm motion pictures depicting the life and times of its citizens. The money and effort required to produce such films would not be wasted—each film would find an eager audience. I have become convinced from observation that Americans are no longer selfish isolationists—at last they are eager to understand the people around the world, their history, pain and problems. Films would be their encyclopedias, their trip around the world.

The purpose of Films of the Nations, Inc. caught on quickly among the U. S. representatives of foreign nations, and leaders in this country, who were glad to become associated with this non-com-

*Mr. Maurice T. Groen, now an American citizen, was born in Holland; he came to this country in 1941. He is a man of high ideals, possessed with the desire for world peace. He feels that through visual aids, from which people can learn of the daily activities of those in other lands, a firm foundation for peace may be laid. The United Nations seems to offer the logical background for this effort. We are pleased to have this frank statement from Mr. Groen, president of Films of the Nations, Inc., who is sponsoring the practical, down to earth approach of this most important program.

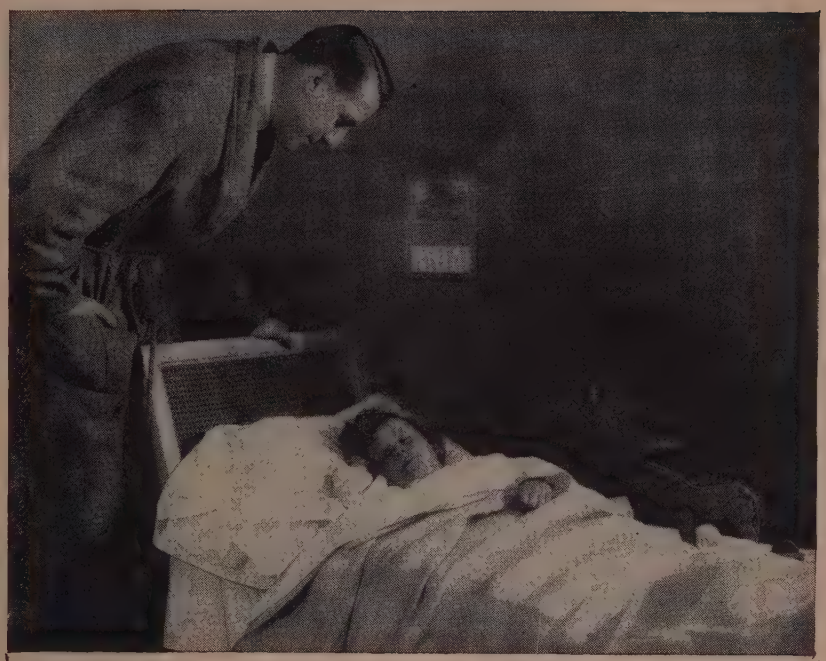
mercial enterprise and to share with me the enthusiasm of a project whose goal is the same as that of the United Nations—the securing of peace.

Films of the Nations is a non-profit membership corporation. Members are the U. S. representatives of the countries whose films we show. Officers and directors are elected from this body of representatives, and all policies and decisions are arrived at democratically by the entire group working together. Today we are distributing around 100 films which represent about twenty geographical sections of the world. We are also justifiably proud that we have been chosen to handle the distribution of several official United Nations films.

Among the films we have released are such outstanding pictures as the Academy Award winner, "Seeds of Destiny," which shows the hunger and privations that follow war, and "The Peoples' Charter," showing why the United Nations was needed and brought into being. "Searchlight on the Nations" promises to be a worthy successor to both of those splendid films. It shows that the United Nations is not only a means of preserving world peace, but is also a world pool of information on which all nations can draw. Many of the films from the individual nations are gems of picture beauty, worthy of Hollywood in camera artistry.

Although we were organized in January, 1946, there are still many pastors, Sunday school superintendents and directors of religious education who do not know about the scope of our work or the films that we exhibit. We are convinced that there is a great need for our films. Experience has proved to us that once a group shows just one of our films, it makes plans to show them all. Because we are a non-profit organization, we have not the funds to make our existence known to all. We would be deeply grateful to any of you readers who would help us spread the news of the availability of our films. Our address is Films of the Nations, Inc., 55 West 45th Street, New York City 19. We also have regional distributors all over the U. S. A. to whom the appropriate inquiries are referred by us.

Space does not allow us to reveal here our wide assortment, but we are eager to send out our catalog which briefly describes the films and lists the purposely-low service charge for each. As we are not endowed by any foundation, we are obliged to make a small service charge for handling each film, in order that our work may be sustained financially.



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Church Nights Can Make a Friendly Church

Successful Methods of Organization and Promotion

*by Nadine Butler**

"I GO to church every Sunday and no one speaks to me."

Ever hear those words? Of course you have. But, you say to yourself, however welcome the warmth of a greeting after service may be, this weekly gathering for the worship of God is not intended for a social event. Other parts of the church life must supply that need.

"The only time our church pays any attention to us is when it wants money."

Ever hear those words? Many a conscientious church leader has smarted under this common accusation. He may ease the hurt for a moment by telling himself that that complaining member is not meeting the church half way in its effort toward friendship, but the fact remains that these complaints are either justified or they are not. And in either case, action is called for.

In the large church especially new members can easily be lost before they find their niche. But in both the large church and the small one the bustle and enthusiasm of the active core of its people can easily distract the eye from the unhappy members shivering on the fringes of a "cold" congregation. Having a program in operation, however adequate it may be, into which these discontented people may fit is not the full answer. The answer is in drawing them into it and using them.

The so-called "pillar of the church"—the committee chairman, the president of the society, in fact, the enthusiastic extrovert in any department—may not understand or sympathize with the reticence of his fellow members who are not socially aggressive. But the eye of the minister and the parish worker must be ever alert for these quiet and potentially loyal people who may become the "wet blankets" complaining of an unfriendly church unless they are led with patience and persistence into the current of church life.

And there are others needing unobtrusive help, for few churches even in the variety of their organizations provide a suitable social opportunity for every category of their membership. Often missed are the "fortyish" unmarried women, the working wives who cannot attend daytime women's meetings, widows not yet adjusted to their new social status and bachelors of mature years. What is needed, then, may be a supplementary program to include these also, not merely as spectators or attendants, but as active participants.

What might such a program be? A carefully planned and executed program which would include all ages and utilize the services and talents of a large proportion of them. Something that will leave a feeling that "This church does have something to offer *me*." An event which will send people home with a glow of warmth and friendship, and a little more of closeness to their minister will, if repeated often enough, also fill pews that might otherwise be empty on Sunday mornings and provide in time extra dollars for the treasury.

In the First Congregational Church of Madison, Wisconsin, a large neighborhood parish, series of church night suppers and programs have been carried on for the past two years which have met this need and could be used to advantage in entirety or in variations in a church of any size.

In general, the achievements of such a series are five-point: (1) The church nights serve as an event in which the whole family can participate. (2) New members and newcomers to the city are provided an opportunity to meet others in the church. (3) Members of longer-standing are given the same opportunity to meet new people, but further are enlisted for service in the project. (4) An educational program can be presented in an atmosphere which is conducive to spontaneous interest. (5) The fact that the church nights are conducted in a series prolongs over a period of weeks the time in which the first four of these objectives may be achieved.

Church nights in the Madison church were conducted in a weekly series of six, in the late fall, and in the six weeks preceding Easter. The evening's program included dinner from 6:15 to 7:00, and program from 7:00 to 8:00 with dismissal promptly at 8:00.

The behind-the-scenes operation of a church night series is not difficult, but does require careful planning and attention to detail. Step by step, the procedure is outlined here.

Advertising the Series

Advertising a series well and announcing the program for the entire series in advance will create an enthusiasm for the first event which will carry over into the remaining weeks. In every church are those "faithfuls" who attend every church dinner, rain or shine. For those the announcement in the bulletin will be sufficient. But the people you are trying to reach must be ferreted out and worked for. Announcement in group meetings won't reach them because usually they aren't there. They may not have been at church on Sunday morning either. Try sending a postcard to the entire congregation and follow it up with a phone call reminder to a selected group. If you can get them out once, the "battle" is half won. But the battle continues right on up through the series.

The ticket table is a point of contact that must not be minimized. At least two people should be stationed there, equipped with a change box, a smile, and an acquaintance with some of the people.

Guests arriving pay for their tickets, on which are written the name, number of reservations for the family, and number of the table at which they are requested to sit. Moving on into the reception room guests are greeted by a receiving line which includes the minister, his wife, and one or two others. This is an important part of the evening and though this period before going in to dinner is short, an additional and inconspicuous committee assigned to move about the room spotting those who are standing alone, perhaps looking ill at ease, is valuable.

A "Family-style" Dinner

The dinner, of course, is the center of the evening. Cooperation from the women of the church is prerequisite to the success of the entire venture, for the fact that they are asked to serve a meal at cost is a real contribution and one that should never fail to have sincere acknowledgment. A hearty dinner—a "man's type" of

*Secretary, First Congregational Church, Madison, Wisconsin.

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meal—could in the winter of 1947-48 be served for 60 cents a plate. At no time did the committee fail to meet its expense, and a small profit accrued during the season. Yet this price is not prohibitive for families.

To serve a dinner at cost, it will immediately be seen that the kitchen committee must have an exact number of reservations at least two days in advance. Reservations for a Thursday night dinner, for instance, must be in by Tuesday at five in the afternoon with no reservations accepted after that time.

The "family style" serving of the dinner by a host and hostess is a further and important reason for requiring exact reservations in advance.

The one most important factor in the success of the whole plan is the host and hostess and the part they play in presiding over a table of ten.

The choosing of hosts and hostesses is important. Whether done by a member of the church staff in a large church, or by a general chairman in a smaller congregation, it is well to know that these key people are pleasant, out-going personalities, not necessarily the life-of-the-party type, but someone who can start a conversational ball rolling or divert an impending too-heated discussion. These two people should and can be the mainspring of sociability during the meal. They can be selected from the list of reservations, called previous to the dinner and asked to serve. Or, better yet, organizations might take their turn in providing this service for an evening—the men's club and their wives, the women's guild, the choir, and so on—in which case they should be chosen and reservations made before the deadline.

While a husband and wife meet the requirements of a host and hostess especially well, single persons in pairs can serve admirably—and they like to be asked. Here is your best chance to draw out and put to work some of those who are capable but less active in the church. And almost without exception the request to serve brings the answer, "Yes, we'll be glad to."

The duties of the host and hostess are simple, yet demanding, and since different people probably will function each week a mimeographed sheet outlining the procedure could well be provided in advance.

Once at the table to which they are assigned, and which is numbered conspicuously, the host and hostess will, immediately after all are seated, see that each person is introduced or that he introduces himself to the others. This done the host goes to the serving window and picks up the food for his guests, usually a hot main dish, and perhaps a vegetable and hot rolls. Tables have been set with plates stacked at his place and he serves the food as he would to his family at home. The hostess remains at the table until his serving has begun. She then goes to the serving window and gets a pot of coffee which she serves. She will see, too, that the rolls, and the salad which was already on the table, are passed, and that any other wants from her guests are satisfied.

Here the assigning of guests to the tables shows its importance. After the host and hostess have been chosen, another husband and wife, or some single person known to be an interesting conversationalist, could be put at each table. With this assurance of at least two or three persons to stimulate table talk there is little chance for a dull dinner hour. There are often the "square pegs"—those who monopolize the conversation, and the argumentatively inclined, among them—who must be shifted around where they can best fit. But special care must be given to those new in the church or city, those known to be timid in social gatherings, and those who are disaffected toward the church. The largest number of guests will, of course, be those who like their church and enjoy any group into which they are put.

The importance of this forty-five minutes of table talk can scarcely be exaggerated. The good food served to all by one person, the social ice-breaking at the beginning of the meal in which all shared equally, and the watching by host and hostess that no one is ignored (as often happens at church dinners) all tend to create a feeling of unity at the table which perhaps in time will spread out into the larger areas of the church. Added to this is the fact that each week every person attending is forced, by being assigned a definite place, to become acquainted with others whom he prob-

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4,000	8,000	.19	.81
6,000	12,000	.23	.77
8,000	16,000	.26	.74
10,000	20,000	.30	.70
12,000	24,000	.33	.67
14,000	28,000	.38	.62
16,000	32,000	.41	.59
18,000	36,000	.44	.56
20,000	40,000	.47	.53
22,000	44,000	.49	.51
26,000	52,000	.52	.48
32,000	64,000	.55	.45
38,000	76,000	.57	.43
44,000	88,000	.61	.39
50,000	100,000	.63	.37
60,000	120,000	.66	.34
70,000	140,000	.69	.31
80,000	160,000	.71	.29
90,000	180,000	.74	.26
100,000	200,000	.77	.23
150,000	300,000	.80	.20
200,000	400,000	.81	.19

ably would not take the initiative to meet otherwise.

The pleasure of the children and high school people should be considered also. A young child might feel happier at a table at which there is another child, while high school people often like to be at a table away from their parents and with others of their age.

At the end of the dinner hour, after a brief instruction from the person presiding, the host and hostess clear the table and carry the dishes back to the serving window, usually with the assistance of other guests.

By seven o'clock, then, the audience mood should be highly receptive to the program of the evening.

The Program Hour

The church night program has great possibilities in itself, even though the plan may be to put the greater stress on the sociability of the dinner hour. The fifty to sixty-minute period gives ample time for variety or for the developing of one theme.

With the children being entertained at a story hour or games in another room and in capable hands, the program may take on full adult proportions, but though serious should not be heavy.

The hour could be used for a one, two, or three unit program, with a short worship service included. It might be divided into two half-hour units with a book review series the first half-hour and a speaker the second.

In your congregation there may be people qualified to give an interesting review of a book of church-related interest. There are visual aids bureaus which can supply religious films at a small cost, or religious or educational film strips and recordings. Speakers from neighboring towns or churches might speak. The high school group in your church would welcome an invitation, well in advance, to produce a one-act play. Talks on the life of Christ by the minister are appropriate for a series preceding Easter. If your annual business meeting is a sparsely attended affair, dress it up and include it in the series. Invite a missionary on furlough in your state to speak, or a returned traveller. Current social issues discussed pro and con by capable people are of great interest.

Little extras can be added, too. Here is another opportunity to use a variety of people. A duet, trio, or quartet from the choir. A Sunday school class would like to recite the Twenty-Third Psalm which they've been memorizing. Someone might present an instrumental or vocal solo. Ask a high

(Turn to page 36)

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On Main Street

*A Sermon by Fred Luchs**

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.—Luke 7:36.

THE gossips had gone into a huddle. Mrs. Brown had seen everything as she came home that very afternoon. Of course, Mrs. Brown was minding her own business as she always did—she never let her right hand know what her left hand did. She prided herself that she never projected her nose into the affairs of her neighbors. But there it was in plain sight. Of course, she meant to tell only her closest friends—people who could keep a secret—but it was strange that after she had related the news once how many friends dropped in, folks who hadn't been there since the blessing of her younger child. Surprising that day how often she had to run into the neighbors for butter, sugar, lard. Mrs. Brown was the kind of woman who, when you asked her a question, responded. But it was like taking your finger out of a hole in a dyke. Mrs. Brown was not the person to hide the truth under a bushel. If people came that far to seek the scientific evidence, she must feed them truth, unadulterated. Gossips hushed the news from house to house and by night-fall the incident had been crowned with dignity. Just what had happened?

A woman . . . a woman of the streets with an alabaster box of ointment had anointed the feet of Jesus on Main Street. Where? On Main Street. Main Street, Athens; Main Street, Cleveland; Main Street, Lancaster; Main Street, Podunk. Main Street cuts through the life of your community. Do you want to know the soul of a community? Look to Main Street. Do you want to know the spiritual pulse of a community? Do you want to know the measure of a man? Look to Main Street. Whenever people want recommendations they too frequently go to bankers and preachers. If you want to know the size of the man, go down and ask a clerk on Main Street. If you want to know the measure of a woman, don't ask the president of the woman's club; ask the woman who waits on her at the store. Did she order the gown the day of the party and the next day return it? Is she an attention claimer? Does she take advantage of credit and delivery privileges? Does she treat clerks as inferior people?

Let's go out on that street and behold this cross-section of the world. What do we see? Sociability. Luke has painted this picture for us (V. 36) "And one of the Pharisees (Simon) desired Jesus that he would eat with him. And he went into the Pharisee's house and sat down to meat." Sociability you find on Main Street from the moment the merchant inserts the key in the door at 8 a.m. until the blind is pulled down at night. Sociability is demanded by the public. No customer wants his bargaining draped in black. He wants his sociability as pictured in Thornton Wilder's *Our Town*: "Along Main Street there's a row of stores. . . . Here's the grocery store and Mr. Morgan's drug store. . . . Most everybody in town manages to look into these stores once a day." When lonesomeness stalks into our homes we walk up that street, for there we shall find fellowship. Main Street stands for sociability.

Coupled with sociability is the other side of living. In the Orient homes open to the street. The ongoing, busy traffic may peer in and enter your home. As we go up Main Street we see what Mrs. Brown saw. Luke continues the picture. "And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

Yes, it was true. Mrs. Brown could believe her own eyes. She had seen a woman of the streets, a woman with a past and present, washing the feet of this noted teacher. No wonder she thought that she was the town crier and considered herself a Paul Revere to arouse "every Middlesex village and farm." Disgraceful! Right there on Main Street where anyone could see—and a woman of the streets. Coupled with the sociability of Main Street is the other side—the heartache. We can't draw the shades to this side of Main Street. Many of the heartaches on Main Street are written on billboards and neon signs but others in the inner recesses of our souls.

The sociability on Main Street often hides the heartaches. Walk down it and behold its sociability. But who knows what heartache is being carried by the person you have just greeted; the one whose smile is like an upturned lamp. That man you just passed—over his head hangs the sword of bankruptcy. He hides it by joining the happy throng. That student whose smile gladdened your heart has just had word that her engagement has been broken. That person walking towards you has lost a dear one, but her expression does not tell you that. That woman has just been told that she must have a serious operation, but look at her as she stops to give encouragement to a young mother and smilingly tells her not to worry about the child's cough.

Mrs. Brown had seen one phase of Main Street life. She embellished the story until it read like a true story. The admirable fact about the gossiper is her interest in people. Let death stalk our streets, illness visit our homes, or sorrow envelop us. You can count on the gossiper to share all that she has to ease the pain. The shameful aspect of the gossip is her delight in relaying the account and often her perversion of the deed.

Gossips are often dramatic people who enjoy filling in what fact and experience omit. Their imaginations are sharpened and whetted by previous experience. They conceive in their imagination what life ought to be and if life does not happen that way, well the gossip embellishes what she sees. Maybe Mrs. Brown's life is empty. She should have a Sunday school class to teach or a scout troop to lead. She gets her thrills by manufacturing experiences for others. The damning indictment of Mrs. Brown is that her gossip may be wishful thinking. The immoralities she lays at the feet of others may be her temptations, or what she would do if she did not fear convention.

Who Was This Woman?

Shall we now pass from the spectator to an actor in this drama? Who was this woman of the streets who had anointed the feet of Jesus? We only know she was a sinner. She had sinned against society — against the moral code, against the religious law. We are not interested in her sin. We can ask our imaginations to tell us what

*Minister, Presbyterian Church, Athens, Ohio.

she did to be accused a sinner. Let's not indulge in phantasy wondering what her sin was. Let's indulge intellectually in finding what caused her to be a sinner. Had some young man promised her what every normal girl wants and then after he got what he wanted forsaken her? Had poverty so warped her set of values and so robbed her of necessities that prostitution seemed to her the only solution? Had fate battered her convictions as the Atlantic beats upon the Maine shore line? Had she grown up in a home or slum community where girls drifted into this profession? Mrs. Brown, hold your tongue. Maybe the woman never had a chance.

What had she done to start Mrs. Brown's tongue wagging? She came up behind Jesus and stood there wondering what condemnation this teacher would cast at her. Would he, as some teachers did, command the people to stone her? Her body probably carried bruises and scars from such treatment. She stood behind him and when he did not reproach her, her own conscience did, and she fell on her knees before him as the tears copiously washed his feet. No brazen woman! She was not proud of her past. She did not flaunt her case record before the people who disagreed with the way she made a living. She repented. Everything good in her came to the surface. Once beaten by an overwhelming fate, by this act of repentance she gained back her self respect. What courage it took to stand before those who in former times scoffed at her. She was admitting that they had been right and she was wrong. Would they taunt her now? Would she ever be able to live down her past? Could she live without the dread that some day a neighbor would cast her past back at her? For the moment she cared not; she only knew she was forgiven.

Enter Simon

Enter Simon. "Now when the Pharisee which had bidden him saw it, he spake within himself, saying, 'This man, if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner'." Simon is the kind of person who gets his mental and spiritual exercise by jumping at conclusions. He has his counterparts on every Main Street. He has all the answers. He prefaces every remark with, "There can be no doubt" or "It is an undeniable fact." "I am prepared to assert." "I have sufficient evidence." "Beyond the shadow of a doubt." "It is official." He has all the conceit of a man who works cross word puzzles with a fountain pen. You have seen him standing in front of the court house preaching that certain, in-

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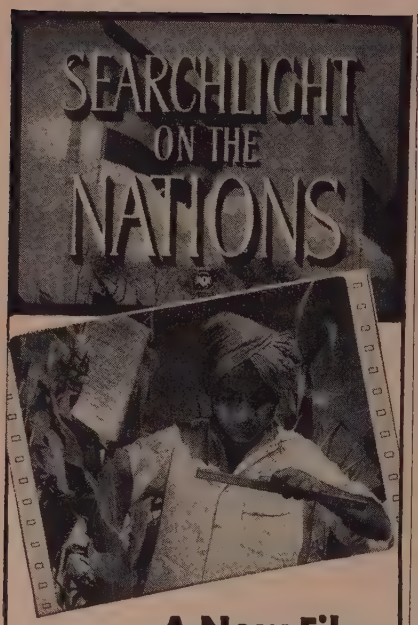

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fallible, gospel truth. Would that our world leaders were as cocksure as these hucksters of philosophy and psychology.

He prides himself on being a psychologist. He knows that if a man does not give you a firm handshake that he is a dishonest weakling, that if he fails to look you straight in the eye he is a cheat, and if he goes to church regularly he is a hypocrite trying to cover up his sins. He can take one look at a man and tell you what kind of fellow he is. He prides himself on being a judge of human nature.

If you are 100 per cent for Simon's views you are rated good—if you differ you are bad. Simon knows only two classes of people—the good and the bad. If you are good, you are good in every phase; and if bad, you are bad all over and throughout. He draws a horizontal line through society and creates an earthy heaven and hell. He never has any trouble with the in-betweens. He has no gray coloring in his paint box. He has only two colors—black and white—and he daubs with abandon and carelessness. How does he know what paint to apply to a person? The difference between his good and bad is the difference between lightning and a lightning bug. He calls his standards common sense and religion, but from where we stand they look like mere convention and worn out dogmas. Once you are labeled by Simon you never get out of your compartment. Simon's labeling is a caste system. Once he calls you untouchable, he never elevates you to Brahmin.

Thus far we have been witnessing a pagan struggle. Outside the woman's repentant attitude we can't pick out one commendable act. Each person is enveloped by his own ego. If we believe that this kind of living will build a good town then our hope tells a lie. Main Street is pagan thus far. But Main Street is life. Don't go to Main Street expecting to find a prayer meeting at every intersection. Main Street could share with you more thrilling tales than Walter Winchell. If we knew what that street knew! It could sit up half the night relating what happens within its bounds. What tales it could tell — what spice within its memoirs. It could tattle tales of lust, greed, selfishness, hatred, jealousy.

But Mrs. Brown, the woman of the streets, and Simon are not left to their own helpless devices. Unaided these people are lost and we can see no hope for them or for Main Street. The forces of fate blow mightily against them, but they need not stay the way they are.

"And Jesus said unto her, 'Thy sins are forgiven.'" Instead of labeling the people of Main Street, he understands them. Why should he not understand them? First, he mingles with them. How did the parable of the Prodigal Son come down to us? Pick up this book and read. "Then drew near unto him (Jesus) the publicans and sinners for to hear him. And the Scribes and Pharisees murmered saying, 'This man receiveth sinners and eateth with them!' And he spake this parable unto them saying, 'A certain man had two sons' . . ." That's only one example of his affiliating with sinners. He mingled with gossips as evidenced by this experience with the woman of Samaria. He associated with the Pharisees which proves that he fraternized with "good" people. Don't judge Jesus by the modern preacher who shuts himself up in the ivory tower away from Main Street. Jesus knew his Main Street, not by the "t-s-t! t-s-t!" of the respectable but by the intimate contacts of his visits there. And knowing that street he understands the people who live there.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

In haunts of wretchedness and need,
On shadowed threshholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

Second, Jesus understands people because he loves them. They are children of God. He sees them made in the image of their Creator. Mere association does not make you understand your fellow-men. It may turn you against them or make of you a labeler. Association may make you bitter. Jesus loved these people because God had implanted something there to love. He loved Mrs. Brown for her interest in people—perverted though it was. He loved Simon for his greatness of heart—localized though it was. He loved the sinner for her repentance, tardy though it was.

Jesus still loves people. He sets up no standards or creeds. You are a child of God and your being a Simon, a Mrs. Brown, or a sinner does not exclude you. In return he has a right to expect that we will love as we have been loved—that we, too, will not label but learn to understand and love our fellowman, not demanding he be a super-man in morals and religion. He asks that we love Mrs. Browns, Simons, and sinners for what they are. People are created not to be labeled but to be loved.

Expecting to build a town without that love is like throwing a drowning man both ends of the rope.

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By Mary Dickerson Bangham

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W: Hosannah! . . .
M: Hallelujah! . . .
W: Hosannah! . . .
M: Allelujah! . . .

ALL: Blessed is he that cometh in the name of the Lord!

W: Hosannah! . . .
M: Hallelujah! . . .
ALL: Allelujah! . . .

ALL: Blessed is he that cometh in the name of the Lord!

TRIO: Blessed! . . .
W: Blessed! . . .
ALL: Blessed! . . .

TRIO: Blessed, the poor in spirit! Blessed Lord, who humbled Self!

SOLO: Blessed, they that mourn! Jesus wept, Jerusalem!

SOLO: Blessed, blessed are the meek! Blest is God, who gave Himself!

ALL: Blessed, the hungering! Blest *Living Bread!* Blest *Vital Vine!*

W: Blessed are the merciful! Blest is the Shepherd!

W: Blessed, the pure in heart! Blest Light of all the world!

M: Blessed, the peace-makers! Blessed, the Prince of Peace!

M: Blessed, the persecuted! Blessed the Son of Man!

W: Hosannah! . . .
M: Hallelujah! . . .
ALL: Allelujah! . . .

ALL: Blessed is he that cometh in the name of the Lord!

W: Rejoice! . . .
M: Be glad! . . .
ALL: Rejoice! . . .

ALL: Blessed is he that cometh in the name of the Lord!

*W.—Women's voices; M.—Men's voices. All parts are spoken. Solo and trio parts to be chosen with care. Carefully rehearsed!

beautiful stores but more understanding hearts, not higher buildings but bigger people, not more imposing structures but more inspiring persons, not more societies and organizations but more fellowship and love. I know of no one so capable of helping us in that way as Jesus of Nazareth who gave us our text, "Love ye one another as I have loved you."

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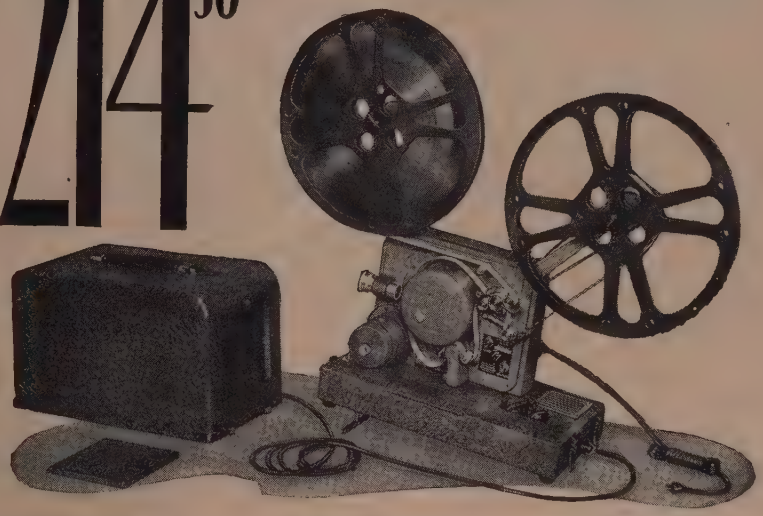

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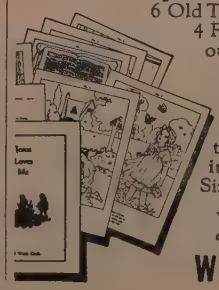

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Minister Athletes

by C. E. (Stoney) Jackson

"Stoney" Jackson, director-founder of the Christian Athlete's Foundation, has one main objective in life—to show that physical participation in sports may be a truly Christian thing. This article is certainly convincing.

THE famous statement attributed to Dr. Samuel Johnson, "There are three sexes: male, female and the clergy," had to be made during his time in history, for while it could well apply to some few ministers today, just as it might apply to some individuals in any profession, it certainly cannot be applied to the clergy as a whole.

Perhaps there was a time when ministers were so steeped in certain inhibitions concerning their conduct that it was considered unseemly for a minister to intentionally develop physical strength and skill in the more rigorous sports, but that is becoming less and less true. In fact, in the last decade it has become almost commonplace to read about ministers and ministerial students who are outstanding in various sports. Or perhaps it has become more commonplace to me than to the general public, because I have made it a subject for research. It has been a most interesting, revealing and gratifying study.

Some years ago, when my father moved to Rockwood, Tennessee, to assume the pastorate of the First Christian Church there, I was of the opinion that there wasn't any such thing as a minister who was also a good athlete. Most youngsters of my acquaintance were of the same opinion. I had been told that my father was a far-better-than-average amateur tennis player, but he had quit playing before I could remember and most of my associates had not witnessed the ministers around our town engaging in anything much more strenuous than croquet. So I was in for a very pleasant shock when we arrived in Rockwood.

Every time I would start discussing football with anybody in Rockwood, the name of "Heavy" Cook seemed to enter as the paragon of gridiron attainment and acumen. Not wanting to seem ignorant of local personalities, I contained my curiosity without displaying it. I listened and listened. I began to think this "Heavy" personality must have been some "superman" dreamed up as an inspiration and challenge to local footballers. Day after day I wondered. Finally, unable to stand it any longer, I drew one of the boys I thought I could trust not to betray my ignorance aside and asked him point blank just who "Heavy" Cook was. Wonder of wonders, he was the minister who had preceded my father and he had coached the high school football team throughout a seven-year ministry there. In fact he had organized the first team that the local high school had ever fielded.

It developed that the high esteem in which "Heavy" . . . the Rev. Leland Cook . . . was held stemmed from the fact that he was of the school of thought which deemed it much more effective to teach boys football by showing them how than by telling them. It worked, for he had fine teams there and when he told a boy to do something, the boy did it. It seemed that there was not much arguing about orders for the rather simple reason that nobody wanted to have to scrimmage against the coach. Heavy weighed over 200 pounds and never used the orthodox penalty of running extra laps around the field or sweating out a game on the bench. The penalty for not doing as you were told in tackling, for instance, was to be tackled by Heavy. If you didn't run just right, you had to tackle Heavy as he ran.

When the team as a whole bogged down in scrimmage, Heavy just lined up with the scrubs and charged through the varsity like a mad bull when the scrubs were in possession of the ball and, when the varsity was unlucky enough to be on the offense, ball carriers were downed in their tracks with a loud thud by the charging coach who left would-be blockers strewn over the field like battle casualties.

With due respect to Dad, who loved young people and won their love in the long run, no minister ever served that pastorate who was held in greater esteem by all the youngsters, the boys in particular, than the Reverend Leland Cook. When he had something he wanted the young people to do in the church all he had to do was ask them.

During his seven years that church was one which could complain of no scarcity of attendance and activity among the youngsters. Nobody ever heard a boy excuse himself from church activities because it was "sissy." No, sir, he wouldn't want to have to face "Heavy" after making that statement!

After the great encouragement I received from knowing of the activities and effectiveness of this preacher-athlete I felt more than ever that I might pursue my ambition to be a minister and an athlete and make each augment the other to the glory of Christ. It was not until after I had pursued that course for some time that I fell to seeking information about other ministers with similar interests. I never had the time until illness became my lot and I was temporarily barred from any really active interest in sports and/or preaching except writing about both. But everything has its compensation and I have gathered much information about present-day minister-athletes that I give you here. No attempt will be made at literary finesse or artistic story telling. I'll just give you the interesting information I have as if I were in your study for a casual, friendly conversation and telling you about these men.

A Golfing Minister

Dr. Pierce Harris, pastor of the large First Methodist Church in Atlanta, Georgia, is a great golfer. He is known for his participation in amateur golf tournaments, particularly tournaments held specifically for the left-handed brethren of the tees and greens, or "southpaws" to those indoctrinated in sports terminology. Dr. Harris has won several of the tournaments for "lefties." But not many people know that Pierce Harris was once "Lefty" Harris, who labored quite successfully on the mound for Southern League baseball teams. "Lefty" did so well at hurling the horsehide that he was besieged with offers to sign a major-league contract. Attractive as that was, there was a still more attractive offer to Harris; the same offer made hundreds of years ago to the Apostles when Jesus said, "Follow me and I will make you fishers of men." Dr. Harris spurned the former offer for the latter and he has done equally as good a job in the pulpit for the Lord as he was doing on the mound for his baseball bosses.

Pierce Harris is one of the most influential figures in Methodism in the South. He is known for oratory and for genuineness in his personal contacts. He built many a small Southern parish into a large and active one before being assigned to the already

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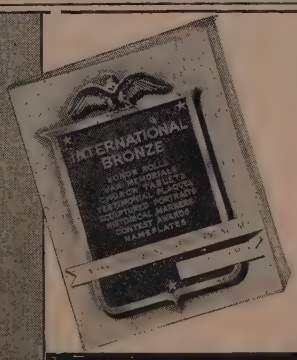

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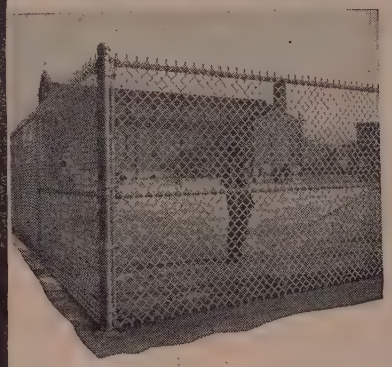

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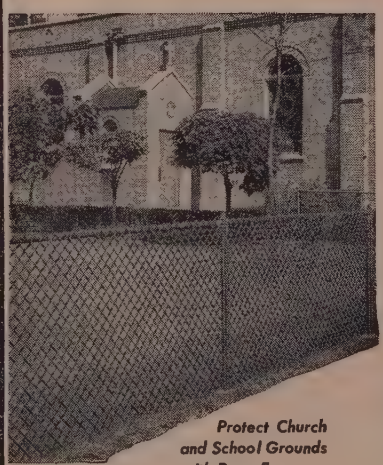

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successful pastorate he now holds. It is becoming increasingly successful and influential as the weeks go by. "Lefty" Harris is still pitching strikes for the Lord in his three-times-a-week column for the *Atlanta Journal*, too.

There are some preacher-athletes who are doing great jobs in their own places whose ministerial endeavors have not gained the recognition that those of Pierce Harris' have. Some men who are working hard for the Lord as they worked hard for athletic success have not received the same notice and acclaim in the Lord's work that they did in their athletic endeavors. They aren't doing it for that purpose, though I personally think it would be effective if their work received more publicity. Knowing that these "rugged men" are devoting themselves to Christian work makes a tremendous impression on our youngsters who follow athletic success so closely and want to be like their athlete heroes.

A Minister Pugilist

There is a big man, no longer young, who preaches every Sunday from the pulpit of a little community church in Coalinga, California. It won't be long before this pulpit gladiator has reached his three-score and ten years. He punches hard and straight each Sunday with the simple truths of Jesus' gospel, aiming straight for the hearts of men, women and children. They say he is doing a bang-up job, though nobody hears much about it. Even I, who am always on the lookout for such information, only got it recently . . . and not much of it at that.

Back in 1900, this man, who was then a youngster, was beginning to get his share of publicity and adulation in the "squared circle" of the boxing arenas. He was a tough scrapper around his home town of Detroit, Michigan, and was on his way to greater things. His name is Tommy Burns. Yes, sir, it's the same Tommy Burns that once held the world championship in both the light-heavy and heavyweight classes in boxing. That was really something before the modern day of double and triple titleholders.

You younger fellows won't remember Tommy Burns unless you are one of those avid boxing fans who study the records from way back.

From his efforts in Detroit rings, Tommy went on to win the two titles mentioned. He held the heavyweight title until 1908 when he was defeated in Sydney, Australia, by the legendary negro fighter, Jack Johnson. Though Tommy did not retire undefeated, and few champions do, he still holds one boxing record that has never been broken. He holds the record for the fastest knockout in a heavyweight title match, having k. o.'d Irish champion Jem Roche in one minute and twenty-eight seconds of the first round. Even Joe Louis doesn't do it that fast! Incidentally, it looks like Tommy will be less and less alone in not having retired undefeated, for Joe Louis seems to be succumbing to the pleas of the high-pressure promoters to fight again. That after he so wisely decided to retire following the recent Walcott bout, promising his mother retirement as a long-cherished gift to her. It is to be hoped that Joe will return to his original decision to retire. Be different, Joe, and be smart. Don't listen to the professional flesh-peddlers who will sell anybody's life and reputation for a few dollars. Yes, I know, that is digression from the theme of this piece, but I couldn't resist it.

Well, that great fighter, Tommy Burns, is still fighting. But he is fighting a much more worthwhile battle now . . . a battle we all need to fight with greater determination, vigor and consecration than ever before. Tommy is on the Lord's side, fighting Satan and all his evil forces roaming the world today. Tommy is following the symbolic statement of St. Paul, "I box not as one beating the air . . ." Tommy's fighting equipment no longer consists of boxing trunks, shoes, mouthpiece and six-ounce gloves. He is armed with a Bible, sermon notes and the determination and vigor that only a trained fighter can have for combat.

When Tommy takes the count of ten from the grim reaper, as we all must do in this battle, he can rightfully use some more words of St. Paul and say, "I have fought the good fight . . ." I trust the example of fighters like Tommy gives you the thrill it does me.

Those of you who follow football may remember reading an Associated Press dispatch toward the end of summer announcing that Marvin Franklin had signed a contract to coach ends at Yale this fall under head coach Herman Hickman. Did you know that Marvin Franklin is the Reverend Marvin Franklin? That's right. He served as a Navy chaplain during the recent war and is preaching while pursuing his duties as a coach. "Preacher" Franklin, as he was known to all the sports writers during his playing days, was one of the greatest ends that Vanderbilt University ever had. After completing his work at Vanderbilt, he took a B.D. degree at Yale and helped some with the coaching there during seminary days. Now, after serving the Lord on foreign battlefields, he is back working with his two major loves . . .

preaching and football. Marvin's denomination, incidentally, is Methodist.

The Flying Parson

We'll include one preacher here who is not actually an ordained minister. Gil Dodds, the famed "Flying Parson" of the cinder track, has been given so much publicity for his great running in the mile event and for his numerous testimonials for the Lord, that I won't go into great detail here. Suffice to say that Gil is the greatest miler of this age and the son of a Brethren minister. Gil has not been ordained because it is rumored that he feels he is not capable enough as a speaker. He is still pursuing studies in religion at Wheaton College, in Illinois, while he coaches the Wheaton thin-clads, gratis. Ordained or not, the "Flying Parson" is certainly doing his part in spreading Jesus' message. For briefer cases-in-point we offer these paragraphs:

John Messer, youthful pastor of the First Christian Church in Coral Gables, Florida, has won recognition as an expert swimmer and appeared as an extra in an Esther Williams movie production filmed near Sarasota, Florida, while John was pastor there.

Everett S. Smith, pastor of First Christian Church in Miami, has won local fame as a golfer.

Loren Dunton, pastor of Boulevard Christian Church, in the same city, had some success as an amateur and professional boxer and as a football player in the Southwest some years ago.

T. Boyd Clayton, until recently state secretary of Florida Christian Churches, was a regular member of the Texas Christian University football team in his undergraduate days.

Paul Edris, who has been a popular and effective pastor of the Presbyterian Church in Daytona Beach, Florida, for ten years, was a varsity football and baseball player in high school, was an acrobatic cheer-leader during his student days at Maryville (Tennessee) College and still plays a rugged game of volleyball at the local Y.M.C.A. as well as being "honorary coach" and number one fan at all the games of the Seabreeze High School in Daytona.

John Abbott, now of Sebring, Florida, has combined two careers for a number of years now and done it effectively. He teaches and coaches football and baseball, being assistant coach in football and head coach in baseball. John preaches on Sundays for small churches in the state that need pastoral help. He is a Disciple.

Dr. John Miles, popular Presbyterian pastor in Lexington, Kentucky, has a special service each fall attended

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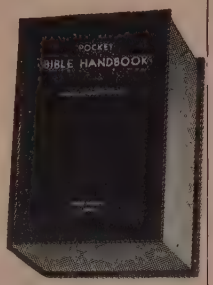

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by all the University of Kentucky football squad. Dr. Miles is still an ardent supporter of athletics, though he wears a "built-up" shoe on one foot to care for a leg that is too short because of a football injury many years ago.

Thomas Bennett, who has been pastor of the Central Christian Church in Terre Haute, Indiana, for a number of years is still one of the top handball players in that section. Mr. Bennett is past fifty . . . well past . . . but still spends some time each day engaging in this very gruelling sport. He beats men twenty and more years his junior with amazing regularity. It keeps him looking young, too.

Well, fellow-ministers, we can take courage with these examples and quote them to one and all in refuting Dr. Sam Johnson's infamous statement about the three sexes. In the meantime, I am on the trail of complete information about a minister who won the light-heavyweight, weightlifting title in his section of the country and a young minister who is one of the greatest pole-vaulters living today.

Some time, I'm going to ask Dr. Leach to tell me, again, the story of his famous football game to be included in an article.

But, while waiting for additional proof, I still have a standing offer. . . . Any man who thinks religion and the ministry sissy may prove it or disprove it by taking me on for three rounds. I might not win, but I can prove there's a preacher, who is by no means alone, who's still got one troublesome punch left!

I would appreciate any information regarding minister-athletes or outstanding laymen who are athletes for my collection.

Have you accepted comfortably the fact that you live by grace most of the time and ought to be grateful for it? Most of the pleasures of your life, and most of its comforts, are yours because of somebody else.

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My Heart Ever Faithful—Bach.

Choir Processional:

Crown Him With Many Crowns—Matthew Bridges.

Crown Him with many crowns,
The lamb upon his throne;
Hark! how the heavenly anthem drowns
All music but its own:
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of love:
Behold His hands and side,
Rich wounds, yet visible above,
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.

Crown Him the Lord of Peace;
Whose power a scepter sways
From pole to pole that wars may cease,
Absorbed in prayer and praise:
His reign shall know no end:
And round his pierced feet
Fair flowers of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of years,
The potentate of time:
Creator of the rolling spheres,
Ineffably sublime:
All hail, Redeemer, hail!
For Thou hast died for me:
Thy praise shall never, never fail
Throughout eternity.

Amen.

An Invocation

Almighty and everlasting God, who hast sent thy son, our Lord Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his humility: mercifully grant that we may follow both the example of his patience, and also be partakers of his resurrection through the same Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one world without end. *Amen.*

Our Lord's Prayer

(Here will follow the prayer of our Lord to be repeated by minister and people.)

Response of Choir

The Reading From the Psalms:

Psalm 72.

The Righteous King

MINISTER: Give the king thy judgments O God, and thy righteousness unto the king's son.

PEOPLE: He shall judge thy people with righteousness, and thy poor with justice.

MINISTER: The mountains shall bring peace to the people and the little hills of righteousness.

PEOPLE: He shall judge the poor of the people.

MINISTER: He shall save the children of the needy, and will break in pieces the oppressor.

PEOPLE: They shall fear thee as long as the sun and moon endure, throughout all generations.

MINISTER: He shall come down like rain upon the mown grass; as showers that water the earth.

PEOPLE: In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

MINISTER: He shall have dominion, also from sea to sea, and from the river unto the ends of the earth.

PEOPLE: They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

MINISTER: The kings of Tarshish and the isles shall render tribute.

PEOPLE: The kings of Sheba and Saba shall offer gifts.

MINISTER: Yea, all kings shall fall down before him; all nations shall serve him.

PEOPLE: For he will deliver the needy when he crieth; the poor, also, and him that hath no helper.

MINISTER: He will spare the poor and needy, and will save the souls of the needy.

PEOPLE: He will redeem their soul from deceit and violence: and precious shall their blood be in his sight.

MINISTER: And he shall live, and to him shall be given of the gold of Sheba.

PEOPLE: Prayer, also, shall be made for him continually: and daily shall he be praised.

MINISTER: There shall be an abundance of grain in the earth upon the top of the mountains.

PEOPLE: The fruit thereof shall

*Whittemore Associates, 16 Ashburton Place, Boston 8, Massachusetts, has prepared a delightful four-page colored folder for Palm Sunday. This service appears in it. A sample will be sent, upon request, to this house at the address just given.

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shake like Lebanon; and they of the city shall flourish like grass of the earth.

MINISTER: His name shall endure forever; his name shall be continued as long as the sun.

PEOPLE: And men shall be blessed in him; all nations shall call him blessed.

MINISTER: Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

MINISTER AND PEOPLE: And blessed be his glorious name forever: and let the whole earth be filled with his glory. *Amen.*

A Hymn:

His Triumphant Entry — Jennette Trelfall. (Tune: Ellacombe.)

Hosanna, loud hosanna
The little children sang;
Through pillored court and temple
The lovely anthem rang.
To Jesus who had blessed them
Close folded to His breast
The children sang their praises,
The simplest and the best.

From Olivet they followed
'Mid an exultant crowd,
The victor palm branch waving,
And chanting clear and loud:
The Lord of men and angels
Rode on in lowly state,
Nor scorned that little children
Should on his bidding wait.

"Hosanna in the highest!"
That ancient song we sing.
For Christ is our redeemer,
The Lord of heaven our king.
O may we ever praise Him,
With heart and life and voice,
And in his blissful presence,
Eternally rejoice.

Scripture Reading:

Mark 11:1-11.

Choir Anthem:

Hosanna—Jules Granier.

The Pastoral Prayer

Choir Response

Choir Offertory:

Fling Wide the Gates—Sir John Stainer.

Offertory Prayer

The Sermon

Distribution of the Palms

(The distribution of the palm leaves will be made by children of the junior and primary departments of the Sunday school. This is their part in a beautiful service. The congregation will remain seated until the distribution is complete. Following that the congregation will rise with the choir and join in singing "The Palms."

Choir and Congregation:

The Palms—J. Baptiste Faure.

O'er all the way green palms and blossoms gay,
Are strewn this day, in festal preparation:
Where Jesus comes to wipe our tears away,
E'en now the throng to welcome Him prepare.

Join all and sing,
His name declare;
Let every voice resound with acclamation,
Hosanna, hosanna, praise to the Lord;
Bless Him who cometh to bring us salvation.

His word goes forth, and people by its might
Once more regain freedom from degradation;
Humanity doth give to each his right,
While those in darkness find restored the light.

Chorus.

Sing and rejoice, O blest Jerusalem,
Of all thy sons sing the emancipation;
Through boundless love, the Christ of Bethlehem
Brings faith and hope to thee for evermore.

Chorus.

Amen.

Benediction

(Congregation seated and heads bowed.)

Organ Postlude:

Triumphal March—B. Grieg.

Church Nights

(From Page 25)

school boy or girl to read the Scripture in the worship service. And remember, the entire family of a school child taking part in the program is likely to attend.

Dismissing promptly at eight o'clock will encourage families to attend, for parents will feel that getting home at eight-thirty is not too late for the children.

So, at this dinner which served, say, 150 people there were thirty who acted as table hosts, about fifteen prepared the dinner and set the tables, five served as reception room hosts, two at the ticket table, and two or three in the arrangement of seating at the tables. A quartet which sang, with its accompanist, brings the total of active participants to sixty. And those sixty people go home with a little more of the feeling that their church has a place for them. Next week the same proportion of your church night guests will share this experience.

Church nights are but one of the devices a church may use in holding the interest of its members against increasing secular competition. But because almost any person is happiest when he feels useful and is most loyal to the organization in which he is active, a church which puts its members to work has the best chance of holding them.

Maundy Thursday Communion

by Candlelight *

I. MEDITATION

ORGAN PRELUDE.

PASTOR: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

PEOPLE: Wherefore whosoever shall eat this bread, and drink this cup of the Lord, in a thoughtless manner, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh in an unworthy manner, eateth and drinketh judgment to himself, not discerning the Lord's body.

II. THE EXAMINATION OF SELF

PASTOR: Let every man examine himself, and so let him eat of that bread, and drink of that cup.

PEOPLE: Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me.

CHOIR ANTHEM: "Search Me, O God."

III. THE CONFESSION OF SIN

PASTOR: There is none righteous, no not one. For all have sinned and come short of the glory of God.

If we say that we have not sinned, we make him a liar, and his word is not in us. If we say that we have no sin, we deceive ourselves and the truth is not in us. He that covereth his sins shall not prosper; but who so confesseth and forsaketh them shall have mercy. Make confession unto God, hide not thy sin from him.

PEOPLE: All we like sheep have gone astray; we have turned everyone to his own way and the Lord hath laid on him the iniquity of us all.

I acknowledge my sin unto thee, and mine iniquity have I not hid. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me.

CHOIR: "Just as I Am."

IV. THE ASSURANCE OF FORGIVENESS

PASTOR: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. As far as the East is from the West, so far hath he removed our transgressions from us.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Behold the Lamb of God that taketh away the sin of the world. Who his own self bear our sins in his own body

*Prepared by Ralph V. Townsend and used in the Community Church of Milton, New Hampshire.

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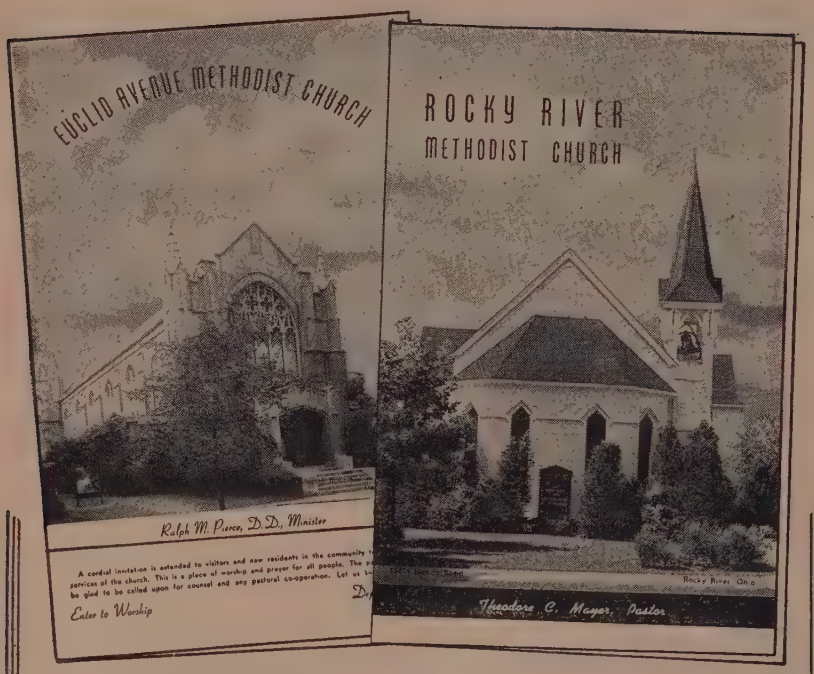

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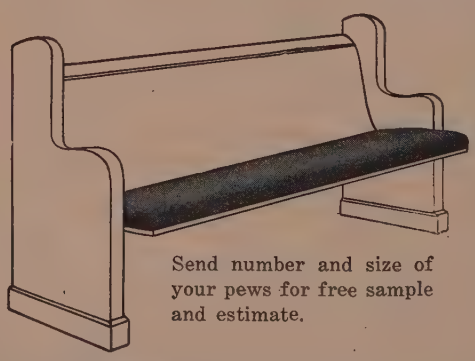

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on the tree, that we being dead to sin should live unto righteousness.

PEOPLE: He was wounded for our transgressions, he was bruised for our iniquities and the Lord hath laid on Him the iniquity of us all.

But if we walk in the light, as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanseth us from all sin. There is therefore now no condemnation to them who are in Christ Jesus who walk not after the flesh, but after the Spirit.

CHOIR ANTHEM: "Leaning on the Everlasting Arms."

CONGREGATIONAL HYMN: "Break Thou the Bread of Life."

V. THE OBSERVANCE OF THE LORD'S SUPPER

THE BREAD: This is my body which is given for you: this do in remembrance of me.

THE CUP: This cup is the new covenant in my blood, even that which is poured out for you.

VI. THE DEDICATION OF SELF

A PRAYER OF DEDICATION.

HYMN OF DEDICATION: "I Am Thine, O Lord."

BENEDICTION.

ORGAN POSTLUDE.

Ministerial Oddities

(From page 6)

ister of the church—'Art thou he that should come?' One would think that so odd a coincidence was unique, but it was not. My father, P. T. Forsyth, when preaching in similar circumstances at what was to become his first church at Shipley, in Yorkshire, made the same choice of text, and only realized the *double entente* when he had given it out from the pulpit. The date would be about 1876."

* * *

Another correspondent told a story about Philip Doddridge when he was a young man. He supplied for a Sunday at Castle Hill, Northampton. His sermon created such a deep impression that he was urged to preach again "with a view." He was not inclined to consider the suggestion. However he consented to occupy the pulpit once more. He announced as his text, "And when he would not be persuaded they ceased, saying, 'the will of the Lord be done.'" But he ultimately accepted the pastorate and had a notable ministry there.

* * *

Some people triumph over their pain and suffering, revealing to them the strength and beauty of their faith, but that does not mean that suffering and pain are good or that they are deliberately sent by God.

Productive Pastures

by Hobart D. McKeehan

Sermon Starters:

A. The Realism of Lent

"DID you say the stars were worlds, Tess?" asks her little brother, star-gazing as they drive together to market in the early morning twilight.

"Yes," she replies. * * * "They sometimes seem to be like the apples on our stubbard tree. Most of them splendid and sound—a few blighted."

"Which do we live on—a splendid one or a blighted one?"

"A blighted one."

Thomas Hardy's famous passage has many modern parallels, like the old baronet's letter in E. V. Lucas's *Vermillion Box*. He writes to a sister bereaved by war: "Which is it, Heine or Voltaire * * * who imagines God after the creation rattling the stars and planets in his pockets as a schoolboy his marbles? One of the pockets has a hole in it, and before God knew a planet slipped out and got lost."

Both of these typical expressions of pessimism are inspired by the same spirit of scepticism about the ultimate soundness of the world and human life. A blighted world: a lost world! This is the authentic language of religion and the church's Lent. But Christianity means one thing and the creator of *Tess of the D'Urbervilles* another. "Dazed and puzzled," as he describes himself in poems like "God's Funeral," he sees in the chaos of life an "Everlasting Nay" to faith in God's goodness and power: and so for him the funeral of God becomes inescapably the funeral of man also. Lent, in contrast, begins with the fact of a world which seems hopelessly under the domination of sin and death; but it leads through Good Friday to man's redemption and the new birth of hope and healing in Christ's resurrection.

The pressure of the contemporary world leaves no room for perfunctory belief or mere lip-service to soul-searching truths. A time of crisis sifts chaff from grain, and in nothing more than in things spiritual: it has the salutary effect first of uncovering and then of forcing the issues between faith and unfaith. Thus Lent is a challenge to face afresh the fact, and the implications of the fact, of sin as a deadly reality, and the allude fact of the gospel of the divine initiative that meets and overcomes it. Unfaith confronted with the same world-blighting fact is barren of any gospel. Defeated in its quest of a way of escape from life's evils, it either bows its head and lapses into the apatch of indifference or despair, or rattles its chains in defiance of its self-created bondage. * * * There is an infinity of difference between the obsolete world of inevitable progress and the real world of war and the atomic bomb. The real world is indisputably "a blighted one."

"If Christian faith is to achieve once more its triumph over circumstance," wrote William Temple, "it must be accepted in its completeness and in bitter earnest."

Sin's most dangerous consequence clearly is that, while concealing its own part in the blackout of the vision of God, it inclines men to accept for that fateful loss by God's indifference to their well-being, or even by a bland negation of his existence. "Christianity is strange," says Pascal: "it bids man to recognize that he is vile, and it bids him to desire to be like God." It compels men to face themselves without self-delusion, and yet reveals to the world the one way of deliverance from its "blighted" and "lost" condition.—*The Times*, London.

B. The Pearl of the Psalms

Religious poetry is very ancient. And it is quite universal. Wherever faith has flowered its beauty, truth and fragrance have found language in song. The Psalms represent—with radically varying degrees of spiritual insight—a magnificent collection of religious poetry. And of all the Psalms, the best known and best loved is, of course, the twenty-third. Someone has called it "the simplest, sweetest song that was ever sung." The habit and tradition of centuries have named it "The Shepherd Psalm," and I suspect that it will always retain this name. Nevertheless a critical examination of the twenty-third Psalm in relation to other Hebrew poetry, especially in relation to the use of figures and symbols, might indicate that the Shepherd is but one of several characters in the Psalm. Whether we accept this interpretation, or reject it is, of itself, unimportant in relation to the devotional value of the Psalm but, if we are led to accept it, then a completely new and

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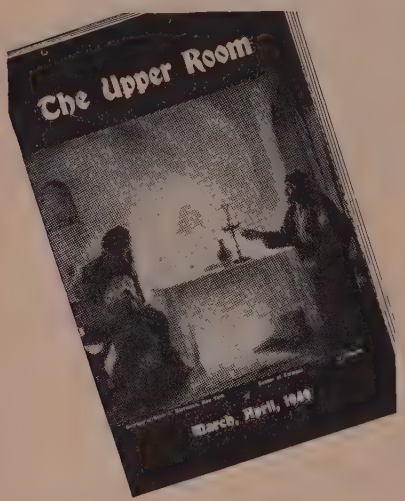

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different homiletical treatment is inevitable. In outline such treatment would run something like this:

1. (verse 1) The Shepherd and the Sheep.
2. (verses 3 and 4) The Guide and the Traveler.
3. (verses 5 and 6) The Host and the Guest.

This interpretation will, in turn, suggest:

1. Divine Provision.
2. Divine Direction.
3. Spiritual Fellowship and Communion.

Or, again:

1. The Sheep of the Good Shepherd Are in Possession.
2. The Pilgrims Are Making Progress.
3. The Guests Have Arrived at the Home of the Host.

(Note: During almost the whole of my ministry I have, each year, preached a series of seven special Lenten sermons—the number corresponding with the "seven last words" from the cross. This year I have chosen for my theme, "Seven Secrets of Spiritual Success").

Poetic Windows

Child of Mary: Son of God

Awe-inspiring as the shining star-flowers in the blue meadows above his head
Lowly as the stable manger in which he was cradled
Tender as the little hands and mouth that sought the white wine of infant life at the breast of Mary
Honest as the bench at which he toiled as village carpenter
Truthful as the parables he taught
Beautiful as the beatitudes he uttered
Helpful as the prayers he offered
Healing as the miracles he performed
Gentle as the arms in which little children were encircled while he blessed them
Fragrant as the flowers of Galilee
Haunting as the love-light that burned in his eyes
Sacrificial as the cross on which he died
Victorious as his open tomb at Easter dawn and the armory
Of spiritual weapons with which the world is to be wooed and won for his Kingdom of Life and Light and Love.

—H. D. M.

Gesture

My arms are always quiet,
Close, and never freed.
I was furled like a banner,
Enfolded like a seed.

I thought when love shall strike me,
Each arm will start and spring,
Unloosen like a petal,
And open like a wing.

O Love—my arms are lifted,
But not to sway and toss;
They strain out wide and wounded,
Like arms upon a cross.

—Winifred Welles

Three Crosses

Three crosses stood on Calvary
Stark against the sky.
Roman soldiers laughed to see
Three ways a man may die.

Crosses still stand on Calvary
Stark against the sky,
And some still laugh to see
Men die * * * hear little children cry.

Who builds the cross on Calvary
Stark against the sky?
Who laughs at pain and want?
Can it be you—or I?

—Lelia Rothburger

Toward Jerusalem

Opening our windows toward Jerusalem,
And looking thitherward, we see
First Bethlehem,
Then Nazareth and Galilee,
And afterwards Gethsemane;
And then the little hill called Calvary.

—Amy Charmichael

Life's Garden

Each of us is a garden
That keeps growing every day * * *
We can make each moment a flower
If we plant our lives that way.

For the Garden of Life draws its beauty
From our little daily deeds * * *
Our kind thoughts are the lovely roses
And our selfish thoughts the weeds.

So fill your garden with flowers
And the snow will come in vain * * *
For you always will be remembered
When the flowers bloom again.

Nick Kenney

Day and Night

While still the dusk was magical,
And night an unknown way,
I watched the evening shadows fall,
Impatient of the day.

And now when night's a traveled land,
Dusk a familiar face,
I seek from day's departing hand
A sacramental grace.

—Seumas O'Sullivan

Builders

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
And men said as they saw its beauty:
"It never shall know decay,
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple,
With loving and infinite care;
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None know of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into dust;
Low lies each stately pillar—
Food for consuming rust;

But the temple the teacher builded
Will last while the ages roll;
For that beautiful unseen temple
Was a child's immortal soul.

Selected Prose

Church Order

Church order, like the church itself, is not an end in itself. It is man's attempt so to serve God's word in obedience to it, that, in face of the danger menacing the church, the wisest, boldest and most effective steps are taken to ensure that the immediate meeting and communion of the living Lord Jesus Christ with his congregation shall take place anew. No human effort can ensure this divine encounter. But man can clear the obstacles out of the way; and this is the purpose of church order.

The objection to the papal church order, and, in lesser degree, also to the episcopal, consistorial and presbyterian-synodal church order, is that these systems obstruct the free access of God's word to the actual congregation, and that they come between the congregation and the word. * * * Where the renewal of the church is concerned, fear of the liberty of the Lord Jesus Christ, or fear of the liberty of his congregation is no direct help at all. Further, an indirect criticism of church order arises out of the contemporary situation: churches built on these principles are quite unable to show, as they ought, an example in their own church life to the peoples of the world, who are everywhere in such need of political renewal. * * * Not even the Congregationalist church order is above criticism. * * * But the principle of Congregationalism—a free congregation of the free word of God—is sound enough. At any rate certain elements of Congregationalism are absolutely indispensable for other proposals for church order if these are not to lead to disorder, but to create real order. Indirectly, this argument receives further confirmation in the reflection that a church formed on the basis of these principles would be an event of exemplary importance in the political world of the present day.—Karl Barth in *The Universal Church in God's Design;* Harpers.

A Christian Funeral

If we were to try to handle death in a really Christian way, how should we do it? Perhaps it would be something like this: As soon as possible after death occurs, and with the least possible expense, the immediate family with some trusted spiritual counselor, would take the body to its place of either burial or cremation, so that what was dust could return again to

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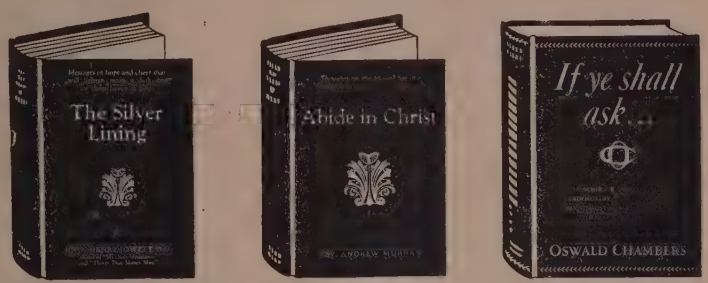

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dust, either slowly or rapidly as the case might be. Most Christians would feel the necessity, at the graveside or in the crematorium, of a simple statement of faith, such as the twenty-third Psalm, a simple prayer and some reverent silence without the intrusion of any words, even the best. All this could be done without the presence of curious observers. Then, a day or two later, when the public has been given sufficient notice, there would be, in the natural place of worship, a memorial service in which people, by their very presence, could testify to their affection for the one gone as well as to friendship for those remaining. The life of the one taken would be remembered and this memory would be lifted up into the general framework of belief in the love that casts out all fear. The memorial service might, as sometimes actually occurs, become a time of thanksgiving and rejoicing over the friend so long known and loved. One such memorial service was held under a giant oak which had provided daily shade for an invalid woman almost to the time of her death. As her friends and neighbors gathered under the tree * * * not a tear was shed, because the memory of the woman's life was so bright and so cheering. In so friendly a gathering it would have seemed queer for any mourners to sit behind a screen. In a sense there were no mourners for all were rejoicers. They were glad for the gift God had given them rather than mournful because it was taken away. And the woman's faith that underneath are the everlasting arms seemed to pervade the entire company. —Elton Trueblood in *The Common Ventures of Life;* Harpers.

The World of the Saints

The setting of the sun on the grandiose world of the saints must be deemed to be a tragic fate which has no parallel in history. And as a consequence, Christianity has forfeited its greatest representatives. The salt is gone which made the fare yield nourishment. The most fascinating feature of church history is to be found in those figures who rose above the pettiness and frailty of man, who preached the gospel with dauntless resolution and who were seized in a holy frenzy. And when these divinely inspired men are no longer known and recognized, it can only mean the downfall of Christianity. As a consequence of this catastrophe damage is wrought, and something is surrendered and lost forever: a penalty which cannot, under any circumstances, be evaded.

The abandonment of the saints was disastrous to such an extent because it completely ignored the most significant of Christian manifestations. This is a truth which cannot be sufficiently stressed. * * * We have to think of the saint as one of Christ's images, which we should not allow to decline to the level of a purely denominational affair. * * * As apart from any denominational aspect, we must not lose sight of the fact that the true saint, by sheer virtue of his greatness of soul, far transcends the limits of his own church: typical of this is John Sebastian Bach who, with his music, reaches out beyond the Lutheran world, and is able to take possession of men who pay no heed at all to his Protestant beliefs. The true saint belongs to all Christendom, and is not intelligible to one religious denomination only. * * * As the true interpreters of the gospel they embrace the whole of Christendom, for they represent that secret Christianity which must not be allowed to disappear from modern religious consciousness.—Walter Nigg in *Great Saints;* Regnery.

Work for a Good Post-Easter Attendance

EASTER comes on April 17th; May 8th is Mother's Day; May 22nd is Rural Life Sunday; May 29th is Memorial Sunday; June 5th is Whitsunday (Pentecost).

These can be the most profitable weeks of the church year. In order to get the best results from them it is necessary to try to offset the post-Easter slump which some churches take for granted. The technique recommended here is not new. *Church Management* endorsed it many years ago. It is still one of the most effective methods of keeping up the morning attendance for the weeks following Easter.

Provide all worshippers with an opportunity to sign a two-fold pledge for the weeks from Easter to Pentecost. Do this during the latter weeks of Lent. One part of this pledge is that the member will agree to attend the services of the weeks ahead. The second is that he will agree to read the book of Acts during this period.

As these weeks are the anniversary of the formation of the Christian church they are of great importance to every Christian. As the Book of Acts is the inspired story of these weeks it is the logical Bible book for the period. Sermons on The First Days of the Church will, of course, be helpful. All the publicity you can give to the idea that this period is the "birthday" of the Christian church will be helpful. Make full announcement of the program on Easter.

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From Easter to Pentecost

APRIL 17th to JUNE 5th, 1949

First Sunday	Second Sunday	Third Sunday
April 24 Acts 1-4	May 1 Acts 5-8	May 8 Acts 9-12

Easter April 17

In recognition of the importance of the weeks from Easter to Pentecost, and in consideration of the pledges of others, I agree to attend divine service once each Sunday during these weeks and, in addition, will reread during this period the entire Book of Acts.

*Signed*_____

Pentecost June 5 Acts 25-28

Fourth Sunday	Fifth Sunday	Sixth Sunday
May 15 Acts 13-16	May 22 Acts 17-20	May 29 Acts 21-24

Bookish Brevities

* * * The last days of 1948 witnessed the publication of a rather large number of good books and of several genuinely and permanently great books. In the latter category I would place *Great Saints,* by Walter Nigg, the distinguished professor of church history at the University of Zurich. Writing as a Protestant, but with the true catholicity of a scholar and a Christian, Dr. Nigg has given us a series of penetrating studies in the lives of nine representative saints, one of which was a Protestant. The

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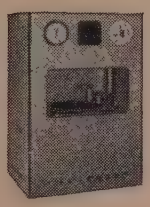

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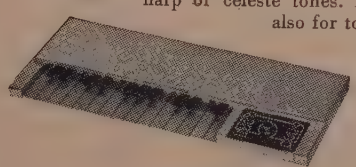

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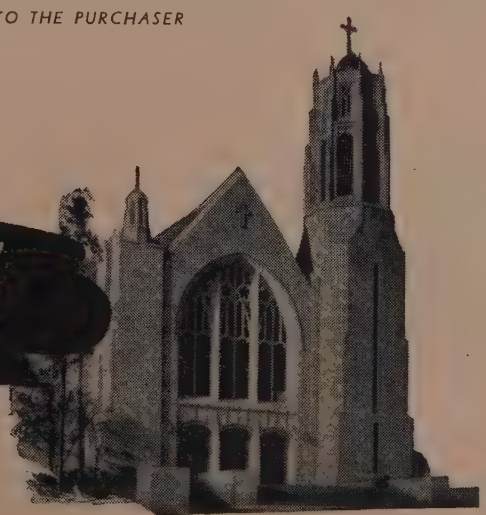

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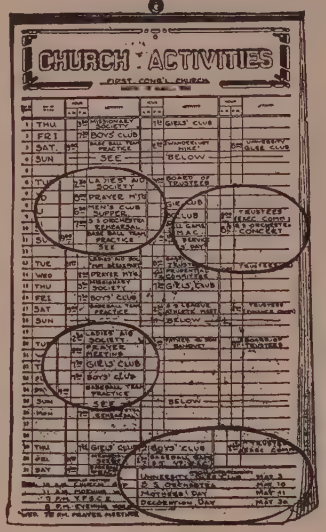

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studies include Francis of Assisi, Joan of Arc, Nicholas von Flüe, Therese of Avila, John of the Cross, Frances de Sales, Gerhard Tersteegen, Vianney, the Priest of Ars, and Theresa of Lisieux. The purpose of the book is clearly indicated in the quotation which appears above. The greatness of the book lies in the compelling manner in which the author has developed that purpose, his vast erudition and, despite its being a translation, in his lucid and beautiful prose (Henry Regnery Co.; $4.75). * * * Those qualities which have combined to distinguish his career as a popular preacher—simplicity, forthrightness, passion and a sensitive conscience in relation to social problems—find splendid expression in Frederick K. Stamm's *Keeping Men on Their Feet* (Harpers; $2.00). * * * *The Lord's Supper*, by Harold E. Fey, is a grand little book in which the theology and doctrines of the Blessed Sacrament are set forth for the plain man. The author interprets the sacrament from seven standpoints: as Memorial, Thanksgiving, Covenant, Affirmation, Spiritual Strength, Atonement and Immortality. This book will serve especially well those who habitually and (rightly) preach about the sacrament at preparatory and communion services (Harpers; $1.50). * * * The fine art of preaching—and of preaching in many ways other than by formal discourse—is effectively dealt with in *Parson's Sampler*, by James W. Kennedy. Dr. Kennedy possesses in a rich and contagious manner that rather rare but highly significant thing which may be called the homiletic mind and, with many illuminating examples and illustrations, he has written a book which is certain to lift the homiletical horizon of any preacher (The Pilgrim Press; $2.50). * * * Elton Trueblood is a professor of philosophy who turns his fine mind to a consideration of deep, elemental and universal problems of human life, and does so from a genuinely Christian point of view. His latest book, *The Common Ventures of Life*, is at once searching, challenging and healing. The four chapters of the little book are entitled, Marriage, Birth, Work and Death, and are based upon Dr. Trueblood's Wilson Lectures delivered at Southwestern University last year (Harpers; $1). * * * The startling story of a priest who risks his life behind the iron curtain in his secret war against atheistic Communism—a secret war in which he was long engaged in Nazi Germany — constitutes the basis of *God's Underground*, by Father George "as told to Gretta Palmer." Father George (which, of course, is not the priest's real name) is representative of Christian heroism at its best. The book is both highly sensational and highly important. It is sensational in that it is exciting, more exciting than many a novel. And it is important because of what it suggests and implies concerning the future of the Russian people and of the world. The book is chock-full of fresh and rich illustrative material (Appleton-Century-Crofts; $3). * * * Erudite, witty, analytical and eloquent—these are the outstanding characteristics of the most powerful preacher of the Latin Church in America today: Monsignor Fulton J. Sheen. And Dr. Sheen's newest book, *Philosophy of Religion*, reveals these characteristics in an abundant measure. This book of some four hundred pages, and handsomely produced, gives special attention to the impact of modern knowledge on religion. Its eleven brilliant chapters are grouped under four headings: The Spirit of the Times and the Great Tradition, God and Reason, The Impact of the Sciences on Religion, and Man and Religion. Needless to say the attitudes and arguments of Dr. Sheen find their background in Neo-Thomism, albeit he is both fair and generous in his quotations from Protestant thinkers. Something of the author's wit is in evidence when he calls a great Protestant theologian, Reinhold Niebuhr, "another philosopher of the Frustrated Man," and accuses him of making the "startling discovery of original sin." Though America, and perhaps most of Europe, considers Niebuhr our most penetrating theologian, Dr. Sheen insists that when this Protestant philosopher turned theologian he did so with unfortunate results. (Incidentally, what could be more interesting and quickening for a conference of the clergy than a public and protracted debate on essential Christianity between Fulton J. Sheen and Reinhold Niebuhr?). At any rate *Philosophy of Religion* belongs to the library of every thoughtful preacher, whatever his name or sign, and I commend it with enthusiasm. It will go a long way in making clear vital issues, and of supporting the basic faith which all Christians hold in common. It is the kind of book a man will read with a critical but, nonetheless, grateful attitude of mind. (Appleton-Century-Crofts; $5). * * * *The Importance of Being Ourselves*, by Arnold H. Lowe, is a volume of splendid sermons, twenty-two in number, and none too long. Dr. Lowe's sermons are lucid, timely and interesting. I feel that he is a bit too dogmatic concerning some things about which the best

minds differ—the problem of divorce, for example—but this is a rather personal, if not a minor, matter. There are many fine illustrations (Harper and Brothers; $2). * * * Unique among modern publications and as timely as it is unique, is *Our Protestant Heritage,* a volume of seven thoughtful and thought-provoking chapters by seven members of the faculty of Union Theological Seminary, Richmond, Virginia. Here is scholarship. Here is prophetic passion, but passion that is fair and urbane. It will give any member of the Evangelical churches a substantial basis for his faith. It will give any member of the Latin communion an answer to his taken-for-granted idea of heresy on the part of Protestants. It has long since seemed to me that both Romanists and Protestants are, as a whole, slow, if not unwilling, to grasp the truth that Protestantism is very much more than a prolongation of the Reformation in Germany and Switzerland some four hundred years ago. Protestantism is a spirit, a principle, which runs through the whole history of Jewish and Christian history. Essentially it is a religion of the spirit as over against a religion of authority. At heart there are potentially fine evangelicals in the Latin church and, by the same token, potentially good Roman Catholics in the Protestant church. But, for Protestant preaching, the point which should be stressed is that Protestantism is a religion of the spirit—something as ancient as Father Abraham and as modern as Albert Schweitzer (John Knox Press; $3). * * * To hear them argue about it—especially the ladies—one might suppose that a point of etiquette was just about the most important thing in the world. Before a wedding, for example, some will swear by Emily Post while others demand the ways of Lillian Eichler. In most of these arguments I am a perfectly good neutral! Nevertheless, for weddings, parties, dinners, funerals—for occasions formal or informal, glad or sad—one does wish to do the right thing. And by "right thing" I mean the most reasonable, beautiful and appropriate thing. To those who join me in this feeling I wish to commend, as the best guide I have ever seen, *Vogue's Book of Etiquette,* by Millicent Fenwick. It is the most complete, detailed, lucid and interesting book of its kind. It should be found in every parish library (Simon and Schuster; $5). * * * I question whether any contemporary American minister enjoys a finer and more constructive parish ministry than does Norman Vincent Peale, pastor of America's oldest Protestant church. Scholarly, evangelical, dynamic and democratic, the minister of the Marble Collegiate Reformed Church, New York City, preaches to great congregations both morning and evening while his Consultation Clinic has become known across the nation. Possibly no other congregation makes such full use of the combined resources of psychology, psychiatry and vital religion. At any rate there is something phenomenal about the work of this Fifth Avenue evangelist and pastor, and if I were to attempt an explanation of the sustained power of his ministry I could do no better than to say that Dr. Peale illustrates everything he preaches. What do I mean? I mean this: He not only preaches about prayer (for example) but he shows his congregations how to pray. He not only extols the great Christian virtues but he makes them alluring and contagious. He not only "preaches Christ," but he shows men and women how to avail themselves of the light and lift and healing of the living Christ. This is the manner and method of Norman Vincent Peale, both as preacher and as counselor, and the best introduction to the message and method of this distinguished leader is to be found in his newest book, *A Guide to Confident Living* (Prentice-Hall; $2.75).

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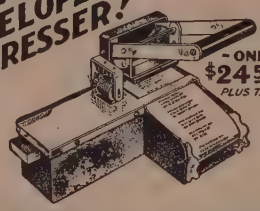

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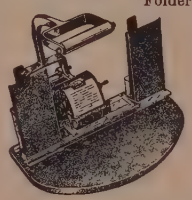

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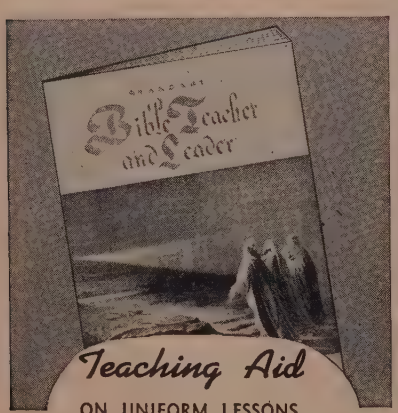

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Biographical Sermon for February

George Herman Gerhardt--"Sultan of Swat"

by Thomas H. Warner

Whatsoever thy hand findeth to do, do it with thy might.—Ecclesiastes—9:10.

GEORGE HERMAN GERHARDT was born in Baltimore, Maryland, February 6, 1895. He died August 16, 1948. It was not till 1934 that he discovered his real birthday. In connection with his application for a passport to travel in the Orient the passport bureau demanded a birth certificate. This showed he was born February 6, 1895, instead of February 7, 1894. But he continued to observe February 7 as his birthday.

His father was a butcher. His parents died when he was very young. For a time he lived with an aunt, but before he was seven he was placed in St. Mary's Industrial School, run by a group of Catholic Brothers. It was there that his name was changed to Ruth.

He early showed an aptitude for baseball. Brother Gilbert coached and encouraged him. He asked Jack Dunn of the Baltimore Orioles to look him over. Dunn watched him play in one game and signed him to a contract as a pitcher.

In the spring of 1914 Ruth reported to the Orioles. His starting salary was $600. This was increased after the first month to $900, and to $1,300 after the second month. Before the season was over, Dunn sold him to the Red Sox for a sum variously reported as between $2,900 and $10,000.

It was while he was with the Red Sox that Ruth was shifted to the outfield, and there he started his long-distance hitting feats. The Red Sox sold him to the Yankees, and in 1921 he hit fifty-nine homers. In 1922, he was given a contract for $52,000. The highest salary paid him was $80,000.

Confidence in baseball had been shattered by the "Black Sox" scandal, when in the 1919 World Series six members of the Chicago White Sox "sold out." Into this depressing situation stepped Ruth. In the 1920 season, he hit fifty-four home runs. The next year he made it fifty-nine and in 1927 he hit sixty round-trippers.

Ruth revolutionized the game and introduced the modern era of baseball. His home runs brought millions of fans through the gates. The Yankee Stadium was known as "the House that Ruth Built." He was also responsible for a tremendous increase in the players' salaries.

During his major league career Ruth hit 714 home runs in regular season play. His lifetime batting average was .342. He held in all, seventy-six major league records.

Ruth was in the first group of players to be named to Baseball's Hall of Fame at Cooperstown, New York.

Edward G. Barrow, the man who converted Ruth from a pitcher to an outfielder, said: "There never was anybody like Ruth and there never will be. . . . The Babe was a wonderful, natural, versatile ball player. He could do everything on the diamond and do it well. He had what is called baseball brains. He never made a mistake on the ball field. He knew instinctively just what to do."

Ruth was temperamental and hard to manage. Training rules meant little to him. He once staged a row with Manager Miller Huggins for which he was fined $5,000, "for misconduct off the playing field." He vowed he would never play again for Huggins, but he finally realized his mistake and admitted it. The fine was revoked.

Ruth's private life was an enigma to his friends and associates. Ford Frick, president of the National League, was his ghost writer for a number of years. He said he knew little about Ruth's inner life—his loves, his hates, his fears, his aspirations. He had no intimates among ball players. They referred to him as "the big fellar."

Ruth had one bitter disappointment. Toward the end of his active career, he had an ambition to become manager of a major league club, preferably the Yankees. He was offered the managership of the Newark Bears, the Yankees' No. 1 farm team, but he refused, insisting that he would not go to the minor leagues in any capacity.

No athletic hero has ever been worshipped by boys as Babe Ruth has. He was gruff with the thousands of children who sought his autograph, but invariably they left him happy.

Perhaps Ruth will be longest remembered because of his interest in boys. He organized the Babe Ruth Foundation, Inc. It was set up by a grant from him before his illness. It is to occupy itself with child welfare, juvenile delinquency and high school competitions for sportsmanship prizes.

These will be awarded for the best contributions to "the spirit of fair play and co-operative effort in sports, and the general program of the school community."

On his death bed Ruth remembered the "kids of America." One-tenth of his estate will go to the Foundation upon the death of Mrs. Ruth.

In Ruth's hospital room at the time he died there was a tribute from Hawaiian school children. It was a wreath of forty-seven orchids fashioned in the shape of a Hawaiian lei.

In 1947 Ruth underwent a delicate neck operation. Until the time of his death he was in a serious condition. On August 16, 1948, he died of cancer, at the age of fifty-three.

A Catholic priest who was at the bedside said he died a beautiful death. "He said his prayers," the priest added, "and lapsed into a sleep—and he died in his sleep."

More than 100,000 baseball fans stood in a seemingly endless line to pay their last respects to Ruth as he lay in state in the rotunda of Yankee Stadium.

On August 20, a requiem mass was performed in St. Patrick's Cathedral by Cardinal Spellman. He did not make a eulogy, but prayed that the divine Spirit "that inspired Babe Ruth to overcome hardships and win the crucial game of life may animate many generations of American youth." It is estimated that 80,000 people assembled in the Cathedral and on the outside.

A. B. Chandler, baseball commissioner, said: "I'm deeply shocked. His death will be a deep distress. He was one of my personal friends. And it grieves me greatly that we've lost him. His was the American story, the boy who came up from obscurity to learn the people's game, and to go on to be a great national hero. His deeds will be an inspiration for the children of the world who will try to emulate him."

President Truman sent this telegram to Mrs. Ruth. "A whole generation of boys now grown to manhood will mourn the passing of the home run king of the baseball world. Babe Ruth had all the qualities of a hero and as an exemplar of clean sport was an inspiration of tens of thousands of rooters of all ages all over the country. To you and to all who mourn with you, I offer this assurance of heartfelt sympathy."

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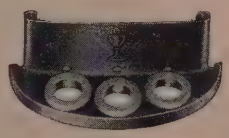

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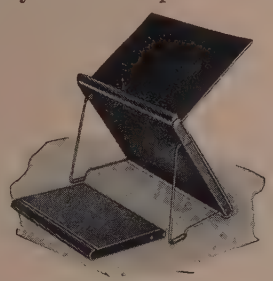

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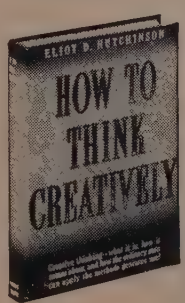

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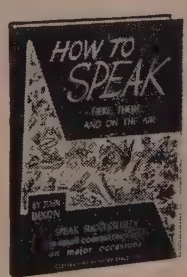

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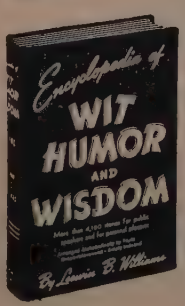

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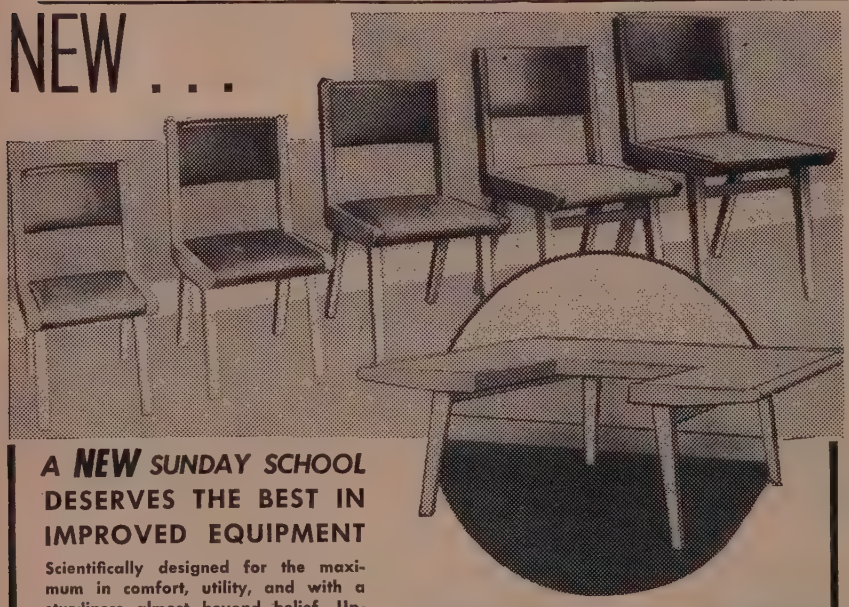

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CHRIST AS A DOOR

"I am the door"—John 10:9. Men find in Christ a door into the dreams that disturb and haunt humanity. He disturbs us by the incongruity of what we have and what we could have in the way of an ordered society. He haunts us with the ghastly bloodstained fabric which is modern civilization, with its child labor, its slums, its prisons, its gangster rule, its lethal tariffs, its class revolutions, its rampart banality, its waste and its disregard for human life. Hindus groping toward a new day in the government and social life of their country; negroes seeking emancipation of mind as well as body; workers in industry dreaming of better housing and of security in employment and in old age; capitalists themselves victims of a system over which they lack control, hoping for a better way of distributing the rewards, the burdens and the responsibilities of industry, find in him one to whom they can turn their inquiring gaze and find answer to their riddles and vindication of their hopes. He is a door unto a larger friendship and achievement. From *Jesus Said "I Am"* by George Stewart; Harpers & Brothers.

PEACE IS NOT CHEAP

Christians will understand, and help others to understand, that peace is not cheap. If peace could be had for nothing we should long since have had it. But peace is not cheap. No good or great value is ever cheap. There is a strange quirk in all of us—we think that good things are free or may be had for little or nothing. The story has it that a man stepped into a drugstore one Sunday morning shortly before eleven, placed a dime on the counter, and said to the druggist, "Will you please give me two nickels?" "Here they are," said the druggist, "and I hope you enjoy the sermon." So from the church on through the list we act as though good things could be had for little or nothing. This is of course a costly blunder. Like all good and great values, peace costs. It just happens that we have never been willing to pay the price. Jesus told a story once about a man seeking goodly pearls, who when he found one of great price sold all he had and bought it. The articles he sold were not rubbish; he sold pearls. He parted with pearls of lesser value in order to get the pearl of great price. On any count peace is a pearl of great price. But we cannot buy so great a pearl with rubbish. We shall have to part with some lesser pearls. Peace costs. From *In the Light of the Cross* by Harold Cooke Phillips; Abingdon-Cokesbury Press.

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

*Edited by Mrs. Joyce Engel**

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

TIME WATCHERS

TIME, like the weather, is a perennial source of conversational food. With stranger and friend alike we attempt to avoid discussing this ever-present condition, but listen to almost any group talking. Very soon are heard comments on the weather or the lack of hours in a day, neither of which we can change.

The weather is as he wills, and if we use our minutes as God intends, the hours will take care of themselves.

It is the "using" that bewilders. On the last sheet of a 1948 calendar a paragraph pointed out that December was such a busy month, the intelligent housewife would plan accordingly. About this time next month, all of us will probably be wondering how to arrange schedules to meet the pre-Easter period.

A strong, driving will to stick to a plan at this time will actually prevent the necessity for exerting an even stronger driving power to accomplish the multitudinous tasks you face. So often good intentions of preventing that last-minute rush are like the discussions on weather and time—nothing is changed. However, in regulating your work you have the advantage of being able to decide according to your health and desires.

When your hands and minds have become so entangled with Lenten teas, Easter bazaars, special church services, choir work in preparation for this high-point festival, it is encouraging to read Ecclesiastes 3. You know, the "time for every purpose under heaven" passage.

February is a good time to rest between the races of Christmas and Easter, rejuvenate the jaded spirits caused by extra work, and take a good look at the picture of life we see. Distorted? Discolored? Disappointing? Discouraging? Maybe we need to have our glasses changed, or just thoroughly cleansed of the accumulated dust from the ashes of our disillusionments.

Quiet meditation, one such cleansing agent, often produces frantic frustration at first. Our minds leap from one hurdle to another, skimming over the tracks between until worry lines pucker our forehead into a shattered glass reproduction. A wise leader said, "Be still and know that I am God." What if it does take more than one hour? Or more than one sitting, to relax mental strings? Are we, intelligent women, willing to submit blindly, allowing worry and cares be an ungovernable force? Or can we harness our thoughts, link them to a greater theme than "what to cook for Easter dinner"? Thus demonstrating again those admirable qualities that set apart any career, a pulling of the load instead of being pulled back by it.

Easter means so much, can we make it appear so unimportant by our failure to emphasize its spiritual significance in weakly answering, "I'm so busy I have NO TIME to stop and think."

Yes, Time Watchers we are, safeguarding our consecrated desires to bring Easter's deep glory closer to others, ourselves, and our homes in this pre-Easter period.

JUST BETWEEN US

Have you tried holding a Lenten tea in your church? One small community with several churches of various denominations experienced such great blessing through its World Day of Prayer services, by including all the women, found equal blessing in Lenten teas sponsored by the individual churches to which all were invited. In this way each church was responsible for its program and serving of tea afterwards. Yet Christian fellowship between women of other beliefs strengthened a tolerance not hitherto so visible. At the second such tea, a few brave souls from the Negro congregation hesitantly occupied the rear pews. Unprecedented, but welcomed by the other church women as an opportunity to demonstrate a living

*Mrs. Engel was formerly editor of "The Pastor's Wife" which has merged with "Church Management." She may be addressed at 410 Monroe Street, Port Clinton, Ohio.

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WE ARE NOW featuring a new Gift Cross, and it is illustrated above. The size is 1 11/16 by 2 5/8 inches and it is available in two finishes — Sterling Silver and Ambrac Metal, Rhodium Finish. Prices: Ambrac Metal, 75 cents each; Sterling Silver, $3.00 each (Boxed). 20% Fed. Tax Add.

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Christianity and belief in the equality of races.

A meditative prelude by the organist, a simple reading of the Scripture selected for the occasion, and prayer preceded the inspiring message from the speaker of the day. In one instance, the local librarian reviewing a religious historical drama; another, a talented pianist speaking on the history of hymns and playing them on the organ to illustrate her points; and still another time, a young seminary student using Sallman's Head of Christ as illustration and theme.

This was held in the church auditorium. After the program, concluded by a hymn, the ladies adjourned to the basement where new and old friends met and talked over the tea cups. Both tea and coffee were served, as well as cupcakes or cookies, and tiny sandwiches cut in the dainty style so appealing to women. A small glass bowl was placed in an unobtrusive spot to receive a silver offering, which was given to missions supported by that particular church.

These hours of friendship and tolerance exemplified are doing much to promote a better understanding and appreciation of Christianity's gift to our communities, our nation, our world.

PARTING THANK-YOU

It's the little surprises that come our way
That help to make life in a parsonage gay.
That jar of milk or pint of cream
Left on the porch by a guest unseen;
Or that large piece of meat quite fit for a king
That some kind brother or sister would bring.
Perhaps it's some roosters all ready to fry
That the minister was getting ready to buy;
Or feed for the chickens they've already given;
Or cobs for the furnace or the quilt for warm living.
There's feed sacks for clothing, potatoes for starch,
Butter, tomatoes, fruit, lard—these are only a start.
Of course it is easy for you each to ponder
"We'll never miss it," but really I wonder
If the egg and cream checks don't show
Where these gifts of love and affection go.
The "pounding" and Christmas gifts always brought joy
As well as the gifts for our girl and our boy.
Your cooperation has helped and good has been done
Which has helped to make our years here more fun.
You folks have been generous to us all these years
Our eyes are moistened with parting tears.
We know we can't pay you in full for these gifts—
They've really been wonderful little lifts.
But we've tried to make one payment—though slim—
By living among you as a likeness of Him,
And now may we say to each one who's had part
Our most sincere "thank-you" comes straight from the heart.

Mrs. L. H. Sander.

If You Want People to Like You

Everyone wants to be liked, and undoubtedly, the best way to bring that about is to like other people. You may possibly have just cause to dislike a few persons, say three or four perhaps, but if you "just hate" many more than that, it is very likely that you are a "sour-puss." It is likely that you do not like people in general, and more than a possibility that you, yourself, are not generally liked.

Tolerance is a quality to be cultivated if you crave approval and popularity. If you wish the reverse to approval, just criticize everybody and everything at all times. It is reasonably certain that the chronic critic is not too well pleased with himself and perhaps unconsciously strives to bring others down to his own level. On the other hand, he may have an exaggerated opinion of himself. In neither case is his popularity increased.

There is undoubtedly some good in everyone, no matter how bad or low, if you will only look for it. If you must say unpleasant things about people, what a good plan it would be to say two good things for each bad one! One might say, for instance:

"She is a terrible gossip, but she is really very kind. She would help anyone who is in trouble." So far, so good, but wouldn't it be better to omit the first phrase?

That this is excellent counsel, no one can deny; but we advise that you do as we say, not as we (too often) do.

Nancy Connell

INVISIBLE CARD FOR SUNDAY SCHOOL ABSENTEES

A card with an invisible message has been produced for church school absentees. It is planned as a post card and requires one cent postage. There is an attractive picture on the front and back. But the real message is invisible. When the card has been dipped into water it becomes clear reminding the absentee that he was missed by classmates and teacher. *Church Management* will be glad to have a copy of the card sent you, upon request accompanied with a three-cent stamp.

The Roots of Preaching

A Stimulous to Creative Study

Harold F. Carr

NEW JOURNALISTIC VENTURE

"Not to tell them what to say, but to give suggestions which will lead to sermonic convictions." That, according to Dr. Carr is the purpose of this page. The author of this new department is the minister of the Lakewood Methodist Church, Lakewood, Ohio, and a discussed leader of Protestantism. The first appearance of this department in the January issue has, already, brought many pleasing comments. We believe that it will make a definite contribution to the American ministry.

SOURCES OF INSPIRATION

PERSONALLY appropriated sources of inspiration are necessary for great preaching. Another source is to know and to share concern in the needs of society and of individuals.

When great scholars and servants of society were appointed to study the social trends they started with listing the deep and constant needs of the people.

What needs did the Master and his followers attempt to meet? According to the chapter headings, index pages and titles of books on psychology, sociology and the new geography are we speaking to the needs of our generation?

Our fathers made prayer lists and held the names of the spiritually needy before the throne of grace. Should we not look at our contemporaries with a longing to help and then ask ourselves "Are we aware of the real needs? Do we preach to answer those needs?"

To be alert to the wants and woes does something to us. The necessity of knowing and sharing drives us to depending on higher sources. Our congregations detect the yearning, understanding and sense of direction.

REGARDING OUR READING

We should not look at a book as a thing in itself. It is the material track or echo of human action. We are to study books as a key to the life of the people who wrote them. This is the teaching of historian Arnold J. Toynbee who wrote *Civilization on Trial.* (Oxford University Press, 1948.)

The result of studying should be that we would know more about what we think as well as something about the people who wrote the books. If we consult several authors to find what they think about Jesus we ought to spend almost as much time considering prayerfully and creatively what we think about him. What does he mean to us?

It isn't a matter of reading or thinking. We can list carefully the books we are to read. We can also list the basic subjects on which we are to preach. A thoughtful editor said every preacher should preach on the central themes every year. Such a procedure would save us from dealing with peripheral subjects and minor matters.

Reading is then a release. Having garnered the blessing from a book we should add our own thinking and experience. There is an element of testimony in every good sermon. Quoting should be a springboard and not a fence. The Master wanted to know what the disciples themselves thought about him.

A baffled layman sought counsel from a well-read minister. The minister had no opinion, no advice and no encouragement to offer. "He's educated beyond his intelligence," was the parishioner's conclusion.

A study of publication lists shows what the publishers and authors believe the important issues are. The minister must add his additional questions and findings. And there may be subjects which are vital which publishers do not believe it would pay to print.

Books are roots. Our opinions, convictions, radiance in living and faith are the fruits. Emerson has a great deal to say about men becoming too dependent upon books. After all, they are written by other men.

It is not a question of books or beliefs. The creative combination is to read, think, experience, pray and live.

IN A MANNER OF SPEAKING

Teachers talk about the attention span of children. How long can they concentrate? Newspaper men seem to think we do not read very far. The headlines tempt us to read on. But the most important and interest-attracting items are in the first sentence if possible. The headlines are a flag to call attention to this spear-point sentence.

Radio programs have chimes and good voices and many other attractions which beg us not to turn off the radio at the start. Motion pictures bore us with their poor start by listing authors, producers, photographers and dressmakers. Theater producers know that they have our money by that time and we will not leave till we have seen the show.

What do preachers do about the first sentence and the introductory paragraph? The congregation will remember the first part of a sermon, other things being equal, longer than any other part. The opening sentence, the presentation of the text and the introduction are most vital. The introduction is supposed to show what the preacher intends to do. It should be jam-packed with something important and attractive.

In preparation the same is true. What will we say to call our people to careful concentration? What is important to them? What will help?

An introduction should be written with the thought of someone sitting in a pew asking himself, "Is this going to be worth anything to me? Has the minister a great and definite purpose this time?"

There is something unique about a sermon. Partly in the purpose but some in the acceptance. The listeners wait a paragraph or two to see if we know it.

WALKING WITH THE GREAT

The Journal of John Woolman is a spiritual autobiography of this eighteenth century Friend who lived in New Jersey. When The Harvard Classics were published the first volume contained *The Autobiography of Benjamin Franklin, The Journal of John Woolman,* and *Fruits of Solitude* by William Penn.

John Woolman's utter simplicity and great courage gave him insights into social problems. Many men whose part was better known in the anti-slavery cause of later years traced their convictions to this inspired and humble man.

John G. Whittier wrote a lengthy and helpful introduction to the Journal when it was published in 1871. "I be-

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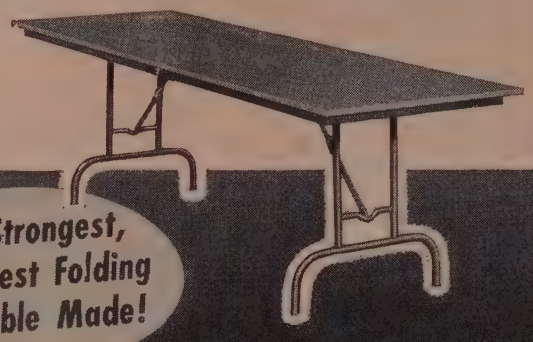

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lieve they will all agree in thanking me," he wrote, "for introducing them to the Journal of John Woolman. I have been awed and solemnized by the presence of a serene and beautiful spirit redeemed of the Lord from all selfishness. . . ."

PREACHING IN LENT

The whole idea of the Christian Year is to make sure that we do not meditate and speak about one phase of Christianity the whole year through. It offers a full-rounded presentation of the truth and tradition.

The first step in preparing for Lent is to restudy the meaning and ideas of the sacred season. After listing them we may apply the questions which we find in the introduction to Kenneth Scott Latourette's volume titled "A History of the Expansion of Christianity." (Harper and Brothers.)

Dr. Latourette's complete search into the world-wide mission of the faith seeks to answer several questions. What was the Christianity which spread and why did Christianity spread are the first two questions. Think what it means for preaching to apply those questions to the New Testament narrative and to our present congregation. What do our people think Christianity is? Why have they accepted what they have?

He asks why Christianity has suffered reverses and at times met only partial success. He is thinking of a total survey of the Christian movement. We can apply the query to ourselves! What effect has Christianity had upon its environment and what is the effect of the environment on Christianity? Another question has to do with the methods of spreading the Gospel. What did they have to do with the results and effects?

If we take the great events, teachings and sayings of Lent and consider them in the light of Dr. Latourette's questions we will not be asking ourselves what to preach but how to make powerfully clear what we have found.

A BASIC IDEA

Parents are afraid that their children of high school age may lack some of the qualities necessary to get along alone at college. And they do. But when they enter college they are different people. Something new is added.

Sometimes the bride and groom wonder if they are sufficient to meet the great challenge of marriage. They aren't. But let us think of the additional qualities of understanding and unselfishness which come with the new responsibility. Love brings its blessings too.

Youth are not always ready to believe that they can launch out on the

career of their choice. They become businesslike and try to count all possible breaks against them. To get a true picture they must count on some unnumbered blessings too. Moving ahead with purpose brings about a condition in which other people can help.

The observers of the early Christians saw much enthusiasm and joy that the observers said, "They are drunk." The Christians had something which non-participants could not understand. Outsiders may think that a disciplined congregation is missing much of life. Do the outsiders know the additional sense of satisfaction and purpose which comes from discipline?

Experience brings some of the difficulties which the discouraged ones among us describe. Experience in the obligations and responsibilities of maturing faith and loyalty bring their new strength, even the guidance of God, and certainly insights which we would not have if we stand still.

Many of the statements of the Master seem to be demands. If we contemplate them a little they become promises. He said we were to be like children if we want to enter the Kingdom. Demand? No, it is the suggestion to live with expectancy and trust. It is a way to glory.

A NEW LIGHT

The Big Fisherman by Lloyd C. Douglas (Houghton Mifflin Company, Boston) is receiving the kind of reviews most of us would predict. Previous best-sellers by the author were criticized caustically and went on selling. Furthermore we must be fair: our people found inspiration in *Magnificent Obsession* and *The Robe.*

The light in this novel may come to us by gathering the reviews from all sources and noticing what various people find to belittle and to praise. Put these jottings against what our people say they like.

Another educational procedure is to compare the portions of the novel which deal with a New Testament situation or saying with the New Testament. Which spurs imagination more?

The Big Fisherman, Peter, is the one whom the author wants us to meet in this novel. Most of us will be better acquainted with Peter if we read the story. And we will want to read about him in the New Testament to keep the true, realistic and inspired picture of a majestic personality.

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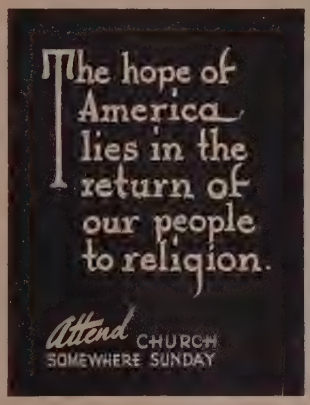

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QUOTES — TESTIMONY FROM LETTERS

"The first week we used one we had eighteen new people in the Sunday evening service. We have new people in almost every evening service, so we are indeed very happy with them."—*Rev. W. Sherburn, Medford, Oregon.*

"The posters are excellent, and our church attendance has increased 30% since beginning to use them."—*T. J. Jernigan, Minister, The Methodist Church, Roscoe, Illinois.*

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This program is now being used by all denominations—also, by the Y.M.C.A., U.S.O., and Salvation Army. Dr. E. Stanley Jones, one of America's great religious statesmen, wrote: "I have seen the work of Mr. Sutton in his 'Go-to-Church' Poster Program. I feel that he has done an excellent job and is making a real contribution through it and I commend it." Hundreds of other religious, civic, business, and government leaders have expressed themselves in the same manner.

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THE CHURCH LAWYER

Restricting Church Sites in Residential Areas

by Arthur L. H. Street

A COURT decree enjoining establishment of a church on certain lots within the area of a governmental housing project was lately upheld by the Illinois Supreme Court. (Housing Authority of Gallatin County v. Church of God, 81 N. E. 2d 501.)

In April and May, 1938, the Housing Authority purchased considerable land which was thereafter annexed to, and made a part of, the city of Shawneetown. After the purchase of the land, the Housing Authority caused the land to be surveyed and laid out in blocks and lots and a plat placed of record in the recorder's office of the county. The Housing Authority adopted a plan or policy providing that certain lots should be used for residential purposes only, some for business purposes, and others for church purposes, and caused to be noted on the plat of record that all lots not marked for residential purposes would be used for business purposes. Seven hundred of these lots had been sold and three hundred lots were still retained and owned by the Housing Authority. The deeds conveying all lots sold contained provisions that the lots were to be used for residential or business purposes, respectively, and that the grantees purchased the lots with the understanding all lots were to be sold with the same condition or provision incorporated.

The principal conclusion of the Supreme Court was thus stated: "Manifestly, the policy or plan of the Housing Authority of Gallatin County restricting the use of the lots in the Housing Authority Addition to the city of Shawneetown to residential purposes is neither capricious nor unreasonable. The court specifically found, as a fact, that Oxford purchased the lots with full knowledge of the covenant or condition that they were to be used solely for residential purposes. Moreover, since the restriction appeared in the chain of title, the public records gave notice to subsequent purchasers of the existence and binding force of the covenant. The deed of the Housing Authority to Oxford containing the covenant or condition restricting the use of the property sold for residential purposes being valid, it follows that the use of two of the three lots conveyed to Oxford, if devoted to church purposes, would violate the restrictive covenant."

Rejecting a contention that denial of permission to erect a church on the particular lots constituted an unconstitutional interference with the freedom of religious worship, the court said:

"The first amendment to the Federal constitution, to the extent relevant ordains that Congress shall make no law respecting an establishment of religion, or prohibiting its free exercise. No act of Congress is in any way involved in this litigation. The constitution of this state guarantees forever the free exercise and enjoyment of religious profession and worship, without discrimination. From the pleadings it affirmatively appears that the Housing Authority provided areas for residence, business and, also, for church purposes and, indeed, conveyed property to the Church of God for use as a church. Under these circumstances, it cannot be said that a constitutional question guaranteeing the nondiscriminatory exercise and enjoyment of religious profession is presented by the pleadings for decision."

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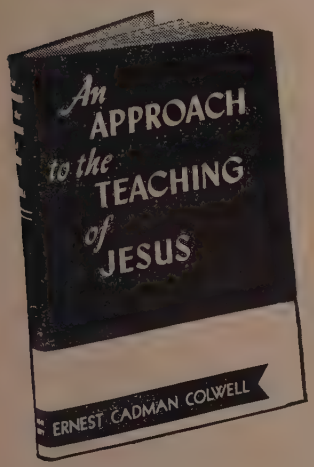

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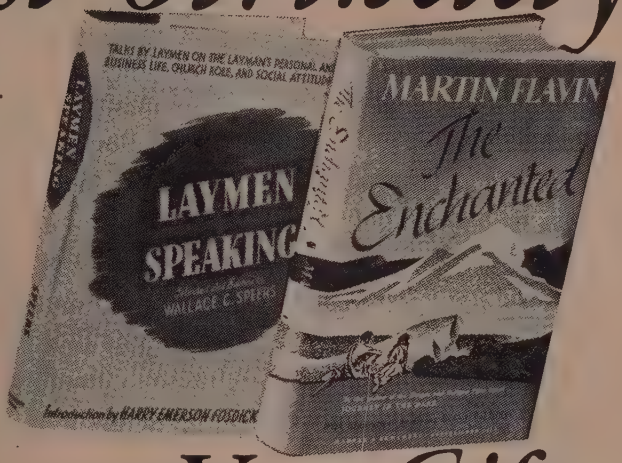

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GIFT NUMBER TWO: LAYMEN SPEAKING, edited by *Wallace C. Speers.* An impressive symposium in which twenty-eight active leaders in the business and professional world bear personal witness for the practical necessity for Christianity. Of particular interest in connection with the observance of Laymen's Sunday in October.

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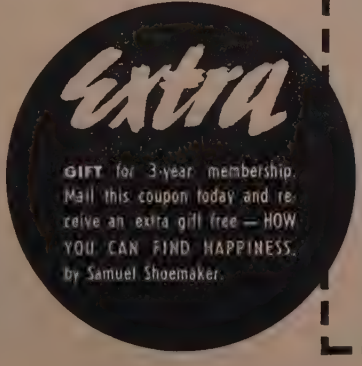
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NEW BOOKS

Religious Classics

The Writings of Salvian, the Presbyter translated by Jeremiah F. O'Sullivan. Cima Publishing Co., Inc., New York. 396 pages. $5.00.

Another volume in the now famous translations *Fathers of the Church* has come from the hand of Professor O'Sullivan of Fordham. The major work of Salvian in his *Covernance of God* which occupies about one-third of the volume. The remainder of the book is given to his letters and *The Four Books of Timothy to the Church.* He may have written other works not now extant. In keeping with the other volumes in this series which have thus far appeared this translation is well done, the book is carefully indexed, and the printing and binding is very pleasing.

These works of Salvian are particularly fascinating because they show so clearly a dramatic picture of the fifth century. Salvian, who lived almost a century, was a native of Trier and entered the monastery of Lerins where he came to Hilary, Caesarius and Honoratus. He was acquainted with the works of Augustine, the greatest man in the west during Salvian's youth, although he took a very different view from Augustine on the destiny of Rome. Salvian, a native of Gaul, felt that Rome had sinned away its day of opportunity and that the future lay with the pagans from the north. He was not blind to the sins of his own people; in fact judging by his long descriptions of the sins of the circus, the theatre, racing, ribald entertainment, etc., one might suspect him of being a confirmed pessimist. He knew normal life for before he entered the monastery he was married to Palladia, who also later took the veil.

Salvian also gives the reader a clear picture of the government of his day, its forms of taxation, slavery and even the "black market." Apparently in Salvian's generation there were approximately 175 holidays annually and it was not unusual to spend $250,000 in providing amusement for one day. Horse-racing was the most popular sport and some horses won as many as 300 prizes. In his *Governance of God* he describes how men preferred the circus and the amphitheatre to the temple of God and claims that some worshippers would leave the church when the noise of the games attracted them. Salvian must have been a wholesome character.

R. W. A.

Great Shorter Works of Pascal by Emile Cailliet. Westminster Press. 231 pages. $4.50.

Cailliet, whose name has become associated with Pascal almost as inseparably as Boswell with Johnson, now presents forty-five shorter works of Pascal ranging from short letters to his last will and testament. Associated with Cailliet, especially in the translations, was Professor John C. Blankenagel, of Wesleyan University.

Five pages are given over to a chronological biographical reference table on Blaise Pascal, 1623-1662. The time and occasion of many of the translated works is indicated in this table. About ten per cent of the book is devoted to the critical introduction by Cailliet, which is a fine supplement to his previous studies in *The Clue to Pascal* and *Pascal, Genius in the Light of Scripture.*

A few nuggets from Pascal's words:

"—the truth is always older than all the opinions which men have held of it—."

"—the children of God must impose no limits on their purity and their perfection because they are part of a body which is wholly divine and infinite in its perfection."

"—the whole study and the desire of man must be to recognize God's will and to follow it."

"—it is clear that the will of God and man's will work together for the salvation and the damnation of those who are saved or damned."

Particularly choice is Pascal's introduction to his *Mind of the Geometrician.*

"We may have three fundamental aims in the study of truth; first, to discover it as we search for it; secondly, to demonstrate it when we have it; lastly, to distinguish it from falsehood when we examine it."

Among the more rewarding pieces, all of which have been clearly translated, are his *Art of Persuasion,* with a fine section on Rules for Definitions; his *Prayer,* asking God to use illness to a good end; and his *Comparison of the Christians of the Earliest Times with Those of Today* which was written in 1657.

This is the kind of a rewarding book which may well be spread over months of reading. Many of the sections are unrelated, yet so related to the complete Pascal that to miss them is not to know him completely.

R. W. A.

Sermons

Sermons for the New Age edited by Sam Nadar. Morehouse-Gorham Company. 209 pages. $3.00.

Some books are prefaced with long explanations and apologies for their intrusion on the scene. This volume is not burdened with any such excess baggage. Neither does it need it. True it is begun by a well-written two-page foreword by the editor, but he tells us nothing about the reason for the volume. It is obviously another collection of sermons by outstanding preachers. Most of the names are familiar and without exception the sermons are excellent. The adding of such a book to the field of applied homiletics demands no explanation. Good sermons are always worth printing.

The denominational distribution of the preachers represented in the volume is probably more interesting than it is significant. The list is as follows: Baptist, 2; Congregational, 4; Dutch Reformed, 1; Episcopalian, 1; Evangelical and Reformed, 1; Independent, 1; Lutheran, 2; Methodist, 6; Presbyterian, 3; Unitarian, 1; and United Church of Canada, 1. The first sermon in the book is by Harold Cooke Phillips and the last by Paul Scherer. This is not the place to catalogue the twenty-three names but among the others are those of Joseph R. Sizoo, G. Bromley Oxnam, John Haynes Holmes, Hobart D. McKeehan, Henry Hitt Crane and Samuel M. Shoemaker.

One of the challenging titles is Shamed into a Sense of Personality by John Homer Miller and another is Dr. John Haynes Holmes's Right and Left vs. Right and Wrong. Robert J. McCracken, Dr. Fosdick's successor at the Riverside Church, New York, is represented by a sermon on The Vocation of the Church. If this is supposed to be an anthology of the sermons of famous preachers, there are some other names which should be included, but we have no right to expect more in a book of slightly over two hundred pages.

This is not a cross-section of American preaching. Rather it is a mirror of American preaching at its best.

L. H. C.

Faithful in Christ by Harold J. Ockenga. Fleming H. Revell Company. 254 pages. $3.00.

The author of this book has been a very successful pastor, having been in charge of historic Park Street Congregational Church, Boston, and now president of the Fukker Theological Seminary. He has the excellent ability to

give an exposition of such an Epistle as that of Ephesians.

This volume is a most excellent exposition of Paul's Epistle to the Ephesians. The author very carefully divides the epistle into two equal sections. In the first section the writer covers the matter of our salvation. He has six leading headings for his discourses, namely, The Plan of God for Our Salvation; The Power Which Effectuates That Plan; The Personal Application of the Plan to an Individual; Partition of the Races Broken Down by Christ; The Preacher of the Plan of God-Paul the Apostle, and The Prayer of the Apostle Paul. This section covers in a fine way the matter of salvation.

The second section comprising twelve discourses covers the result and product of our salvation, such as home life, Christian nurture, church unity, relationship of husband and wife, and relationship of parents to children.

A. H. J.

Sermons of Goodwill edited by Guy Emory Shipler. Association Press. 239 pages. $3.00.

On Race Relations Sunday, February 9, 1947, the *Churchman,* one of the oldest religious journals in the English-speaking world, began its Sermon of the Week project. The forty-eight sermons included in this book were selected from the hundreds submitted. They were read over WOR by some distinguished individual selected to be broadcaster. The one regarded as the best received a prize of $1000 and those rated as the second and third were awarded $500 and $250 respectively. The sermons were prepared for publication by Guy Emory Shipler, editor of the *Churchman,* and many of them had been previously condensed to meet the requirements of broadcasting.

This book which has been given to the world as "The *Churchman's* first series on Brotherhood and Goodwill" is a distinguished collection of sermons with high possibilities of usefulness. Some of the preachers are well-known to readers of religious literature. Among these are representatives of divers denominations and geographical backgrounds. Other contributors to the volume are apparently being introduced in this way for the first time to a national audience, and it can be said with considerable assurance that their sermons measure up without difficulty to those of their more widely known brethren.

From the nature of the book all forty-eight of the discourses are modern, social and dynamic. The very titles are compelling. We pass along a few of these, selected absolutely at random: We Are All Guilty; No Two Ways; Removing Barriers; I Don't Want to Be Like Judas; The Liberal Mind; The Hidden Ingredient, and Fit for Tomorrow's World. Only once in the course of several years does such a brilliant, inspiring and genuinely helpful array of sermonic material come from the press.

L. H. C.

My Sermon Notes on Biblical Characters by W. P. Van Wyk. Baker Book House. $1.75.

The author has produced a series of volumes on "Sermon Notes," this being the seventh one. The author of this

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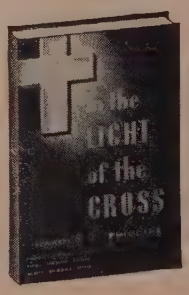

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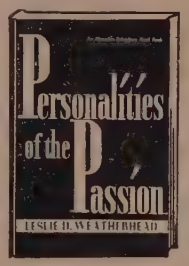

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A. H. J.

What Seek Ye? by Pastors of the Evangelical Lutheran Church. Augsburg Publishing House. 271 pages. $2.25.

The sub-title of this book is "Sermons for the Season after Christmas." It is one of the numerous volumes prepared by various groups of Lutheran preachers for different periods of the church year. It contains twenty-one sermons, no two of which are by the same preacher. They are divided into seven parts. The first three discourses are for the "First Sunday after New Year." Then come three for the "Festival of the Epiphany," which in the more ritualistic churches is celebrated on January 6, to commemorate the manifestation of Christ to the Gentiles in the person of the Magi. The remaining fifteen sermons are for the five Sundays following Epiphany.

These sermons are typical of the preaching of the conservative Lutheran minister of the Middle West, from which nineteen of them come. Each one is preceded by a long scriptural passage, which is mostly treated as the text. All of them have to do with the life and teachings of Jesus. Within the limits of a rather set form they are well-written and contain much vital material. The sermon on Soul Surgery by E. V. Stine of Lutheran Bible Institute, Seattle, Washington, is a fine piece of expository preaching based on the interview of Jesus with the Samaritan women at Jacob's well. Another example of effective exposition is The House of Happiness by E. M. Hegge, United Evangelical Lutheran, Oak Park, Illinois. There are other sermons also worthy of special mention.

According to the format of the book, each sermon is designated as a chapter and in order to find the name of its author, the reader has to turn back to the table of contents. The usual method of arranging sermons in a book would be an improvement upon this system.

L. H. C.

Sermons to Boys and Girls

63 Popular Parables for Young Folks by John Henry Sargent. W. A. Wilde Company. 139 pages. $1.50.

Every minister, young people's counselor, parent and Sunday school teacher comes to the time when there does not seem to be any stories to tell to the young folks. Or else the stories that are at hand do not hold the attention of the listeners. Usually the reason is found to be that the stories have been

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given to the public without ever having been tested on a group of the age for which they have supposedly been prepared. Not so with the stories in this book. Every one has the stamp of enthusiastic approval and can be used with minor changes made to fit the particular situation and occasion to the great satisfaction of teller and listener alike.

The intent of this book of stories is "to show God's workmanship to young folks." In addition to the story there is a prayer and a message from the Bible for each story which greatly enhances the value of this book. Each section is prepared with the young people in mind down to the last period. There is a fine index at the beginning which lists the stories according to their alphabetical order and lists beside each story the teaching it is supposed to illustrate. For example, the story Play Ball, is to illustrate the teaching of cooperation, while the story, Four Minutes, is to illustrate the teaching of prayer. This book like the author's other books: *105 Modern Parables for Young Folks* and *66 More Modern Parables*, will provide sound insurance for those days when a story is needed and will provide just the right one for the moment. In addition, the tales contained in this book will provide seed thoughts for longer sermons for young people.

R. L. V.

The Minister's Wife

The Pastor's Helpmate by Douglass Scarborough McDaniel. Broadman Press, Nashville. $1.00.

An intimate, matter-of-fact, easy-to-read presentation of the place held by the minister's wife both as a worker in the church and as the first lady of the church. Here is seen the problems and rewards of this lady by one who has been through the round of such experiences with her husband in many different size churches. While directed to the young woman considering taking the step of marriage with a young theolog, this book will prove of value to the minister's wife regardless of her age, and should prove interesting reading to anyone who would understand one more phase of church life and of parsonage life. The choice bits of advice and recommendations are punctuated by striking human interest stories and even touches of fun and humor. The touching side of sorrow and pathos is not neglected while the minister's wife's place in comforting is also seen.

Among the recommendations is the one regarding intellectual stimulation and companionship. When the minister's companion does not like to read, she cannot encourage him in mental and Biblical advancement, and there follows the tragedy of a vanquished intellectual companionship. Again the author points out among other requisites for the pastor's wife, unselfishness — unselfishness toward her husband and children and to others who cross her pathway needing her time, strength and talent. She must never become weary in giving her best. Another pointed and homely suggestion is that a chip on one's shoulder is never becoming. To the truly superior person slights and insults are not possible. In remote cases they may be intended but if refused consideration they vanish. Much of the truth presented here about getting along with folks would apply to other women (and some of it to men) besides those of the manse.

M. T.

Christian Thought

The Christian Faith and Secularism by J. Richard Spann. Abingdon-Cokesbury Press. 296 pages. $2.50.

This is not a book written by one author, but it is a series of addresses on the subject of Secularism. Mr. Spann has assembled these addresses under appropriate heads. He has given us a volume that will cause a great deal of thinking.

There are five divisions to the book, the first is Introductory. In this the nature of secularism is discussed in preparation for the following parts. Part II discusses Secularism and Contemporary Trends. Secularism in higher education, in science, in motion and in the church are discussed. Part III discusses Secularism in Political Life. Politics, diplomacy, international relations and world order are discussed in this section. Section IV covers Secularism in Economic and Social Issues. The subjects of Secularism in organized labor, business, crime and personalities are discussed. Part V is Christianity's Witness in a Secular World. The missionary enterprise, church unity, the home and the Christian faith are discussed in this part.

The book commends itself to anyone when we note the outstanding men who have written these lectures. Such names as J. Edgar Hoover, Sherwood Eddy, LeRoy F. Menker, Paul F. Heard, Bishop G. Bromley Oxham and other men of like calibre.

The book demonstrates that all who would live right must recognize the worth of spiritual ideals, and a knowledge of real faith in God.

A. H. J.

This Life and the Next by P. T. Forsyth. The Pilgrim Press. 111 pages. $2.00.

We should all feel indebted to the publishers for bringing out this new edition of a most significant book by the late Principal Forsyth, which, we are informed, is to be followed by others of his important works. The theme of the present volume is indicated by its sub-title: "The effect on this life of faith in another." The fact of immortality is assumed, and the author limits his treatment to the unity and beauty and usefulness which are possible for a life here which is consciously a part of the life eternal.

An extreme Calvinist will be shocked or stimulated (perhaps both) by the author's insistence on the ethical necessity for some form of probation (not necessarily the Catholic purgatory), his belief in the possibility of conversion after death, and his interpretation of the communion of saints as including prayers for and by the dead; but, whether the reader agrees with all of the author's conclusions or not, he cannot but be inspired by the earnestness and beauty with which all life is pictured as a blessed unity which includes all believers everywhere and always.

L. G. L.

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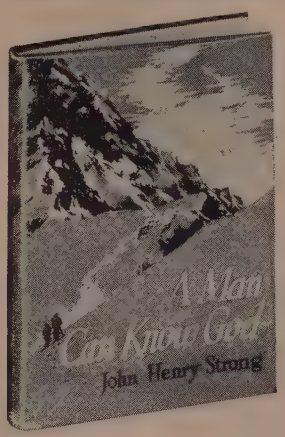

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Christian Doctrine of Grace by Oscar Hardman. Macmillan Company. 128 pages. $2.00.

Dr. Hardman is chaplain of St. Monica's Home, Bristol, England, and is fellow of King's College, London. In this important book, he traces the growth of the doctrine of Grace from its Gospel origin, through the early Fathers to the Reformation, and gives a lucid summary of the developments which has not gone under in the various churches of Post-Reformation Europe. The theme and the treatment are timely. The idea of Grace is more at the center of present-day trends in religious thinking, and the recovery of a God-centered theology as against the humanistic confidence of the previous generation, offers great suggestiveness for the preacher in this very readable volume.

D. R. F.

Our Protestant Heritage by members of the Faculty of Union Theological Seminary. John Knox Press. 224 pages. $3.00.

This book is composed of a series of lectures delivered to the public by the members of the faculty of Union Theological Seminary, Richmond, Virginia. Each lecture was delivered by a scholar who gives expression of truth as he has gathered it through the years in a particular field, and who goes back to portions of the Bible showing the ethical and religious problems of the times that expressed itself at different ages. In this way the authors show the historic position of the Protestant Church, its Biblical basis and challenge to Romanism, Communism and other appeals for man's allegiance. The lectures are printed as they were delivered in the informal style of a speaker to an audience. The leaders in the Church will do well to read this book which contains the challenge and hope of the world.

T. B. R.

Thinking Christianity by W. Burnet Easton, Jr. Macmillan Company. 136 pages. $2.50.

Dr. Easton, associate professor of Religion at Lawrence College, is a graduate of Choate School, Yale University and Union Theological Seminary. For a number of years he was with the Student Christian Movement. After serving a pastorate in Vermont he became in 1941 the acting Religious Director at Smith College. He served for five years as Religious Director and Assistant Professor of Religion at the University of Massachusetts. This book shows clearly that the author has been confronted with many of the vital problems of religion in his contacts with young people.

The assumption of this book is that Christianity has something to say to the world and it has the only important thing to say. It is intended to be read by those who realize that the world is not Christian and who wish to re-think their faith in the light of our times. It is not in any sense a defense of the Christian faith. Rather it is a book "by a Christian for Christians asking them to think about what it means to be a Christian." Since this book concerns itself with the applications of Christian faith to the complexities of modern life rather than stating the fundamentals of the faith, it enters an area where there are legitimate differences of opinion.

After an illuminating discussion of what constitutes "thinking Christianity," the author takes up the questions of the importance of the Eternal, the practice of faith, prayer, death, and evil and suffering in our modern world. the final chapter outlines what the "strategy of Remnant" can do in the world today. Dr. Easton uses the word "Remnant" interchangeably with "Church." Here the author gives some very important observations concerning the place of the Christian faith in a democracy.

This is a book which the laymen as well as clergy will appreciate. It is a book of Christian conviction and courage. It is a friendly conversation on great themes for those who desire to build strong intellectual and religious foundations.

W. L. L.

The Power Within Us by Eugene L. Smith. Abingdon-Cokesbury Press. 171 pages. $1.75.

Eugene L. Smith, a young, capable Methodist pastor, in the first part of this excellent little volume brings us face to face with a vivid picture of the tragic spiritual poverty which characterizes our modern world and which exacts its awful penalties in broken homes and broken lives. With spiritual insight, uncommon to one so young, the author points out that hatred, lonesomeness and physical poverty are "our real enemies" responsible for the tragic situation into which we have fallen. The second part, which justifies the book's title, offers an acceptable and practical guide which, if followed, will lift mankind from its spiritual poverty and enable it to overcome its enemies and achieve the more abundant life our Lord came to bring to men. His suggestions are entirely scriptural and bring us to the Christian essentials of prayer, repentance, forgiveness and the living of the new life with Christ. If our personal relationships are going to be lifted to the Christian level, we must demonstrate in our associations with one another the essentials of true love —understanding, appreciation, cooperation and respect. All of these are possible only to the person who "is in Christ Jesus." A few hours with Eugene Smith along the pages of *The Power Within Us* will be hours well spent.

L. G.

The Church School

Rozell's Complete Lessons for 1949 by Ray Rozell. Rozell and Company. 319 pages. $2.50.

Here is the second triumph in lesson commentaries. This is the second year this commentary has been published, and it is well worth careful attention. There is a clear and complete exposition of each lesson, put up in the way a teacher would deliver it to the class. No other commentary has clearer or more suggestive points.

With each lesson there is a list of the probable needs of the pupil that may be covered by the lesson. This is for the help of the teacher. The suggested aim and the lesson approach given are most helpful.

Every Sunday school teacher that is giving instruction in the International Sunday School Lessons will find in this commentary most valuable material for a real presentation of the truth the Scriptures tell. Every teacher of the International Lessons should have a copy of this most excellent commentary. It is worth more than the price.

A. H. J.

Stewardship Stories, Combining in one volume Stewardship Stories and More Stewardship Stories by Guy L. Morrill. Harper & Brothers. 187 pages, paper bound. $1.00.

This is a source book for leaders, for Sunday school teachers and others looking for suggestive stories and helps in teaching stewardship to various age groups. Pastors may find suggestions for children's sermons, and parents will find material for family worship. Leaders of missionary meetings and of young people's groups will find it useful in their programs. The material was first published in two separate volumes entitled "Stewardship Stories" and "More Stewardship Stories." They are combined here.

Part I—"Stewardship Stories," and Part II—"More Stewardship Stories," each contains twenty or more different stewardship stories in which various aspects of stewardship are emphasized. Nearly every story has a printed Bible text, then the story is given. A suggested hymn to be sung and memorized, follows. Particular attention is called to all the stewardship implications in the hymn. A short summary of the principal points that the story teaches, brings each story to a conclusion.

H. D. H.

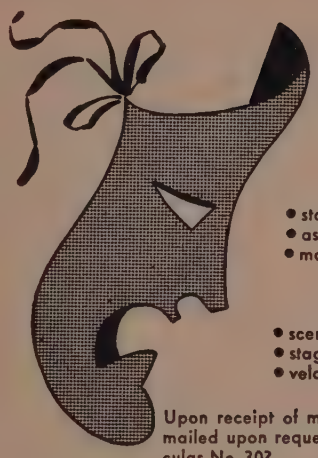
Thoughts of God for Boys and Girls edited by Edith Frances Welker and Aimee Angus Barber. Harper & Brothers. 369 pages. $2.00.

Parents who have sought a book of worship materials suitable for boys and girls have largely been at a loss to know how to adapt such for their children. Now in this excellent volume there is a devotional reading for each day of an entire year. Each reading is brief, interesting, in the language of boys and girls, with concrete suggestions as to things to do. Full of excellent illustrations, it will appeal to any child of primary or junior age.

For some twelve years now the Connecticut Council of Churches has been preparing quarterly or seasonal material under the title of this book, these pamphlets quickly going far beyond the state. Such has been the success of these quarterlies in helping create true family worship under the stimulus of the children themselves, or in developing the spiritual life of the child, that the finest selections over a period of ten years have been gathered together in this well-bound volume.

With seasonal emphases as well as the monthly arrangement, these stories, poems, pictures, songs and prayers will indeed give a child a true guidance for his spiritual growth. There is no other book that comes even near this one for helping the child or his family in this training.

H. W. F.



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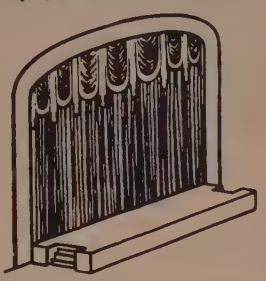

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Men's Forum Supplements Morning Service

*by Thomas J. Carlisle**

They didn't get the most out of the morning service; they wouldn't stay to Sunday school; but they did stay for the men's forum.

MEN are really interested in vital religious questions. They welcome sermons which clarify theology and relate it to their everyday living. But there is no opportunity during the morning service for them to answer back or to raise further questions. Moreover, in many churches—and whether or not this ought to be true is beside the point—it is almost impossible to get them into a men's Sunday school class.

So during Lent we tried an experiment. I announced a series of sermons on New Life for Our Beliefs based on questions which had been put to me during my pastoral calling. By mimeographed postal card we invited the men of our church to come to hear these sermons and to stay for what we termed a Lenten Men's Forum which would last about 45 minutes and during which we would discuss the issues of the morning's sermon, raise further questions, and challenge each other's thinking.

We asked five men to take turns acting as chairman for the five Sundays of the forums. Each one was to receive an outline of the sermon for his Sunday in advance as well as a series of lead questions which he might use if he wished.

Seventeen men came out the first Sunday. Altogether twenty-five different men came at least one Sunday, with a peak attendance of 20 and an average attendance of seventeen. This was all the better considering that there were a number of bad weather Sundays and our average church attendance was only slightly over 100 for men, women, and children.

The themes were all provocative and difficult. I announced them before developing the sermons, and discovered I had a hard job cut out for myself. But I found it stimulating and challenging to my own thinking. On the first Sunday "A Matter of Life Or . . ." went into the question of whether it makes any real difference what a person believes. The discussion which followed brought out the point that the New Testament meaning of the word "belief" and its ordinary present-day usage are different from one another. We decided that if beliefs really matter they must become convictions.

The second Sunday I spoke on Is Tolerance Enough? This sermon demanded a frank and forthright treatment of what Protestant Christianity stands for along with five tests, which I worked out from the Bible, as to how to keep our convictions from being prejudices. This subject provoked an even livelier discussion than the previous Sunday.

The third Sunday brought us to grips with The Hope of Salvation including what faith in the Lord Jesus Christ really means. This forum brought our largest attendance and also our greatest difference of opinion as to the extent and to which manner in which a man should bear witness to his beliefs.

When We Hunger for Authority, the fourth Sunday, naturally gave opportunity to weigh the relative authority of the Bible, the church and the individual conscience. While many pastors would agree that all three were important and must be linked together, the laymen dismissed the church as not having any particular authority over them but were divided as to whether the Bible or the individual conscience was to be most heeded. It gave me a sobering realization that pulpit ideas often fail to connect with the minds of the congregations.

Our last subject was The Church That Needs Reforming. The discussion brought out many ways in which the men felt that they could help our church to come closer to the spirit of our Lord.

The men expressed their desire that we should have a similar series at least twice a year. They felt that they would rather come for a short period of successive Sundays but would not want to tie themselves down to a

*Minister, Second Presbyterian Church, Delhi, New York.

Sunday School class every week. On a closing questionnaire they listed subjects which they would like to discuss as well as men whom they would like to have as chairmen.

I was especially pleased with the good job our chairmen did. Their preparation and resourcefulness helped us to have well rounded discussions with participation by virtually every man. One further proof of the effectiveness of the forums was the fact that a number of men stayed to continue the discussions after the meetings were adjourned.

JESUS—THE VIA DOLOROSA

(In the Style of Joaquin Miller's Poem, "Columbus")

Behind Him lay the crown of thorns,
Behind Him, sad Gethsemane;
Before Him, not the ghost of morns,
Before Him, death upon the tree.
"Oh, Father, speak! What must I do
When through this night I see no dawn?"
"My son, my son, take heart anew—
Press on, press on, and on, and on!"

Behind Him lay the traitor's kiss,
Behind, the cock was crowing twice;
Before Him, not a hope of bliss
But callous soldiers throwing dice.
"Oh, Father, speak — my heart is sore —
And bid this cruel cup begone!"
There echoed from a distant shore
"Press on, my son, press on and on!"

And on to grim Golgotha's height
He pressed — nor looked nor turned away,
Till, through the gloom of Satan's night,
There burst the dawn of Easter day.
While Hallelujahs filled the skies,
All hell was vanquished, heaven won.
He lives! You who would win the prize—
Oh Christian—on—press on and on!

Ernest K. Emurian

BISHOP COADJUTOR ASKED FOR CLEVELAND EPISCOPAL DIOCESE

Cleveland—Bishop Beverley D. Tucker of the Episcopal Diocese of Ohio called here for the election of a bishop-coadjutor to share in the administration of the diocese.

He made the request at the opening of the 132nd annual diocesan convention in Trinity Cathedral here.

The bishop told the delegates he would like to have a coadjutor share episcopal visitations for confirmations on an alternating basis and also take over administrative duties in the departments of Christian education and Christian social relations.

In his episcopal address, Bishop Tucker also urged the clergy to seek promising young men as candidates for the ministry, pointing out there is a serious shortage at the present time.

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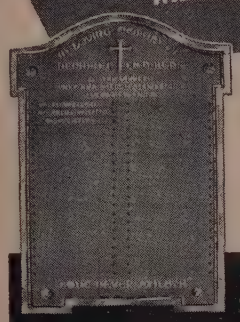

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Our Rights in A World of Wrongs*

A Radio Address

by Dr. Ralph W. Sockman

NO doubt most of you remember the story of Naboth's vineyard. Naboth owned a vineyard near to the property of King Ahab. The greedy king desired to possess it. When the monarch went to his neighbor Naboth and sought to buy his property, the humble but self-respecting farmer replied: "The Lord forbid it me that I should give the inheritance of my fathers unto thee."

Thwarted in his plan to purchase Naboth's vineyard, King Ahab returned sulky and sore displeased to his palace. Thereupon Queen Jezebel, who more than once revealed herself as the power behind the throne, took a hand. She chided her depressed husband for not exercising his royal prerogatives, saying unto him, "Dost thou now govern the kingdom of Israel? . . . Let thine heart be merry; I will give thee the vineyard of Naboth."

Then Jezebel made her plot to have Naboth accused of blasphemy. Her minions arranged a public festival, saw to it that Naboth was put in a conspicuous place, then charged him with not making obeisance to God and to the king. This charge, false as it was, aroused the people. They seized the hapless victim, took him out and stoned him to death.

When the wicked queen heard that Naboth was dead, she went to King Ahab and said "Arise, take possession of the vineyard, for Naboth is no longer alive." And Ahab set out to take over the property. Well, why not? There was a time when kings were a law unto themselves. Once having gotten power by fair means or foul, they held it above the law.

But the record back in the twenty-first chapter of First Kings is that the word of the Lord came to Elijah, the prophet, bidding him go down to meet Ahab and say to him: "Hast thou killed and also taken possession? . . . In the place where dogs licked the blood of Naboth, shall dogs lick thy blood." When Ahab saw Elijah coming, he cried, "Hast thou found me, O mine enemy?" And Elijah, the prophet replied: "I have found thee because thou hast sold thy soul to work evil in the sight of the Lord."

In this Old Testament scene we behold the embryo from which some of our most basic human rights came to birth. Here in free societies like those of the United States and Canada, we recognize the right of a man to his home protected from unwarranted search. Naboth did not enjoy that right. We take it for granted that a person is entitled to enjoy the fruits of his labor unless deprived of it by due process of law. Naboth did not have that protection. We have the right to be presumed innocent until proven guilty in a public trial at which we have opportunity for defense. Naboth was falsely accused by suborned witnesses in a fake trial. We take as among our "inalienable rights," those of life, liberty, and the pursuit of happiness. Naboth was put to death at the whim of a king and queen who wanted his property.

Here then is a glimpse back into the days before such rights were brought to birth. How then came our human rights into being? This same story of Naboth, which shows the pit from which we have been dug, throws also some light on the power by which we have risen.

Consider King Ahab. He had a sense of wrongness in what he had done. He felt guilty in the face of Elijah, the prophet. Even in the cruelest sinner and the crudest savage the spark of conscience flickers, however faintly. In the original texture of human nature, the Creator has embedded a sense which calls some things right and some things wrong. Human rights stem from conscience.

And there brooding over the scene is the "Word of the Lord." Men of God like Elijah had stood in the midst of sinners and reminded them of a "power not ourselves that makes for righteousness." And this Higher Power working upon the deeper moral law embedded in the human heart begins to build up a tradition of right and wrong. Into this tradition each new generation is born. And if children are true to the trust of their fathers, they develop still further the inheritance of rights.

Even Naboth felt himself the heir of certain rights established by his fathers. Remember that when Ahab came to buy his property, Naboth said: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." It was not merely

*A presentation of the National Broadcasting Company.

Lenten Verses

*by Millard M. Gilford**

THE CRUCIFIXION OF JESUS

(A Christian View)

Pierced are the lovely hands which relayed balm
Like new mown clover on a summer's day,
Tortured is the thrusting mind which brought its calm
To skyward travelling men with feet of clay,
Broken e'en the voice which triumphantly said—
"He is not here, but risen from the dead!"
Dominant the soul, which scorning death's black pod—
Scattered white seeds and tilled a world for God.

A SKEPTIC AND THE INCARNATION

I trudged to Mother Mary's home,
A trial it seemed to me—
'Twas difficult to comprehend
So great a mystery.

I walked to Mother Mary's home
And saw along the way
A seraph with a kneeling bench
And I heard Thomas pray!

I ran to Mother Mary's home,
A contrite, wiser man—
She welcomed me with words of love,—
Now I accept the plan!

MARY'S MENTAL PILGRIMAGE!

Security's a welcome thing,
As Mary liked to tell—
A flowered yard, a cozy home,
Fresh water from a well.

A man to love,
A boy to rear,
God in heaven,
My bliss is near!

Anxiety's a dreadful thing,
It cut to Mary's heart;
A vision clear, prophetic urge,
Made Christ and Mary part.

A man to live,
A boy to die,
God in heaven,
Oh why, O why!

Assurance is a wondrous thing—
Like Judah's summer rain,—
A visit to an empty tomb,
Made Mary hope again!

Two men to love
Eternally,
God in heaven,
Thanks be to Thee!

*Minister, First Reformed Church, Passaic, New Jersey.

his property which Naboth had inherited, but also certain loyalties to family trust, certain ideals of right as the descendant of his fathers. Back of Naboth, a system of rights had been growing.

Or, for instance, recall the primitive Genesis story of Cain and Abel. The writers of that book interpreted the Lord as asking the guilty Cain, "Where is thy brother Abel?" Way back there men were beginning to consider the rights of a brother and the extent to which a man is his brother's keeper. Or think of Moses at Mount Sinai setting forth the rights of property and person in such commandments as "Thou shalt not covet thy neighbor's house or thy neighbor's wife." Or consider how the prophet Nathan confronted King David with his sin in sending Uriah to death in battle while he consorted with the poor victim's wife, Bathsheba. To the ordinary eastern mind of that early day, it was quite a normal thing for a king to take the wife of a subject, for a sovereign's rights were unquestioned. But in Israel by the time of David's reign, a man was a man though a subject and certain rights and dignities were beginning to find recognition.

Such was the background of Naboth when he talked about the "inheritance of my fathers." And into that stream of inheritance have flowed tributary contributions from Greek philosophers, from oriented sages, from Hebrew prophets, from Roman jurists, and most of all from our Lord Jesus Christ. When He was asked, "What is the first and great commandment?" He replied, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Then He added, "The second is like unto it. Thou shalt love thy neighbor as thyself." And to illustrate who is our neighbor he told the parable of the Good Samaritan and projected that Jericho road around the world.

Nicholas Berdyaev said that morality begins when the Lord says to Cain, "Where is thy brother Abel?" and that morality reaches its fulfillment when God says to Abel, "Where is thy brother Cain?" In Christ we therefore see the fulfillment of morality for he has made men concerned both about their victimized brothers like Abel and also their bloody brothers like Cain.

Thus we are the inheritors of human rights developed from the Hebrew-

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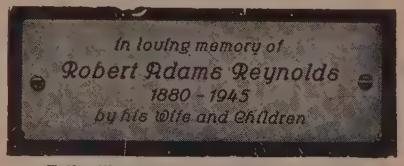

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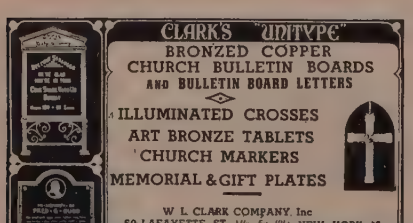
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SEPARATE LITERATURE OF EITHER ON REQUEST

Christian tradition, enriched by Greek wisdom and Roman law.

And now this question of human rights is thrust into the foreground of our thoughts by the threat to them from several directions. We have been seeing the old story of Naboth enacted on grandiose scale. We see governments repeating the Ahab act of dispossessing Naboths by the millions. We saw it done by the Nazis in diabolically cruel deportations and deaths. In Amsterdam this summer, I saw the sections of the city where once lived more than 100,000 Jews. Only about 6,000 were left when the war was ended. And now in Central Europe there are some ten or twelve million displaced persons driven out by the Soviet seizure of lands to the east. We see, too, that the questions of human rights are burning issues in so-called Christian lands, even our own.

So basic are these human rights, that world leaders recognize no lasting peace is possible between nations except on the foundation of certain fundamental freedoms. Therefore a Commission on Human Rights was created as an integral part of the United Nations. This Commission has been sitting during recent weeks in Paris. It does not make the headlines. These are preempted by the Berlin Blockade and the volcanic speeches of Mr. Vishinsky. But more important than volcanic vocal eruptions and temporary crises is the promotion of human rights, for in the long run the governments which best guarantee the rights of their people are the governments which will keep their right to rule.

On this Sunday before our National Day of Thanksgiving, let us glance at our inheritance of human rights, and see how it has grown since that early day when Naboth cried, "The Lord forbid it me that I should give the inheritance of my fathers unto thee." Last June the United Nations' Commission on Human Rights made a declaration which it is discussing this fall in Paris. And now I am going to do something I have never done before in my sermons—perhaps any change in my messages will be a welcome surprise! I am going to run over this list of rights; and if you think this is a secular subject which has no place in a spiritual sermon, ask yourself how your spiritual welfare would be affected by the absence of these rights.

Here are some of them: Freedom from slavery or involuntary servitude. We have long enjoyed this, but remember there is still slave labor in some lands.

Freedom from torture or cruel inhuman punishment. Visit the torture chambers of the old European castles or even of recent Nazi Germany and ponder man's inhumanity to man.

Freedom from arbitrary arrest or detention. Suppose that tonight you could be seized on the street and thrown into prison without your family knowing your whereabouts.

Freedom from unreasonable interference with one's privacy, home and correspondence. Suppose that your home and mail were under espionage.

Freedom to move and choose your residence. What if you could not change your job or place of living? It's hard to do in some countries.

The right to work under just and favorable conditions; the right to a decent standard of living, to social security in the event of unemployment, disability, sickness, old age, or other lack of livelihood in circumstances beyond one's control; the right to own property alone as well as in association with others; the right to education, to proper rest and leisure; the right to participate in the government of one's country, directly or through freely chosen representatives; the right to participate in the cultural life of the community.

Yes, and along with these the right to freedom of thought, conscience and religion, freedom of speech and assembly.

Such are the rights to which the representatives of twelve nations said every person is entitled, regardless of race, color, sex, language or religion. When we read this Declaration of Human Rights made by the United Nations' Commission, we see how the dignity and worth of man have risen since the time of Naboth, when a ruthless king could take away life and property without hindrance, except the protest which came from the prophet of God.

Chaotic as the world is, dark as are the clouds which threaten impending storms, we have to admit that the conscience of the human race is rising. At least people are catching the vision of a better world. And one reason our daily news seems so dark is that we are viewing it with a more enlightened conscience in the light of a higher vision. This nobler vision of man's rights is one ground for gratitude at this Thanksgiving season.

The Scripture says that where there is no vision, the people perish. Does the converse follow, that where the vision lingers, the people will not perish? I wish I could say that because the United Nations' Commission has declared these to be the rights of man we can take it for granted that they will be established. But, alas, it does not follow. With rights and privileges go responsibilities and duties, and the

What Is the Minister's Tithe?

*by David B. Achterkirch**

This is a real problem for many ministers. They want to deal fairly with God and the church. But there are problems of parish expense which they personally assume.

IN recent months many articles have been written on the subject of "tithing." That subject is indeed a timely one. However, so many times the emphasis seems to be placed on "the letter of the law" rather than on the spirit "which giveth life." I am a Methodist pastor, and I do unreservedly believe in tithing as a principle of the Christian life. But I do believe that it needs to be interpreted more thoughtfully, and more in the spirit of our Master, than has hitherto been the case.

In St. Matthew's gospel, chapter 23 and verse 23, we read of how Jesus excoriated the Pharisees for their lack of judgment, mercy and faith. He did not say they were wrong to tithe; but that they had been forgetting something which was most important in life. They had forgotten to love, to understand, and to care for people.

We serve a large rural parish which is over 500 square miles in area. Our two churches are located more than a dozen miles apart from each other. Approximately eighty-four per cent of our families are rural families. This necessitates a great deal of driving and auto expense. We average about 15,000 miles a year.

A man highly placed in official Methodism said at a large convocation a while ago, that every minister must tithe on his gross salary or he could not call himself a Christian. That statement has bothered me a great deal since then. I wonder if this man would want to be in our position.

We receive a cash salary of $3,000 a year. We had to purchase a costly new car in December, 1947, because the old car was in the garage all the time for repairs. Our car payments are sixty dollars a month or $720.00 for the year. The gas, oil, insurance, etc. will be over $300.00. This makes a total of $1,020.00. We give cash to the churches and for benevolences a total of $130.00. This makes a total of $1,150.00 for these two items, and yet by the figuring of some people we do not tithe at all. A mechanic down the street makes the same salary that we do. His tithe would be easy to compute and would be $300.00 per year. Naturally some of the car expense is for our personal pleasure, but we know that at least three-fourths of the expense is for the church and the kingdom of God. Three-fourths of the car expense is $750.00 and yet we do not tithe. I want to ask this question: Is that car expense used for God's work or for the devil's work? Isn't the kingdom work here at home as important as the work across the sea? General Conference passed legislation making possible for the charges to take care of the pastor's car expense, but at the First Quarterly Conference held here, the presiding officer never even mentioned the matter.

Thus one can see that our family is putting at least $880.00 this year into kingdom work—but with many persons it just isn't tithing. We need to become more mature in our ideas of just what this tithing business means.

I sometimes wonder if we have not often overlooked the fact that religion "begins at home." Our family of four persons will have a cash income of only $1,850.00 this year. When you consider the matter of the pastor's books, magazines, attendance at meetings, telephone and office expense, the figure will be far below the amount of $1,850.00. It is not at all enough to care for the necessary needs of our family. I challenge any layman and his family to be willing to put as much on the altar for God as have we in these years that are past.

I am beginning to wonder just where the minister's tithe starts—and where it ends. Perhaps some of my brother ministers have helped me to keep faith with the needs of my family and my responsibility to my Lord. What would Jesus expect me to do?

*Minister, Methodist Church, Ada, Minnesota.

question is whether those who claim the rights will do their duties.

Professor T. V. Smith of Syracuse says: "That men will live for private gain we know; that they will die for public ends we know; but whether average men in the continuous long run will work efficiently for public ends

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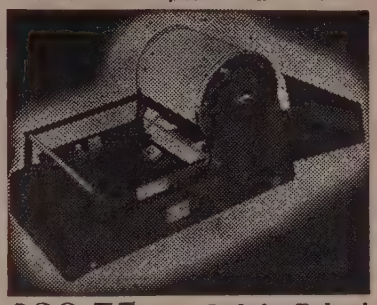

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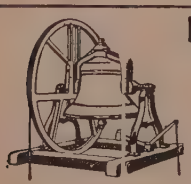

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we do not know." Strange, isn't it, that men will die for ideals and rights and yet will not live for them by doing their social duties in peace time.

What can arouse us to the duties by which these human rights can be preserved? May I suggest that we must see the divine origin of our defensible rights.

The other day a very thoughtful young man,—to prove how intelligent he is, I may add that he comes from Yale,—said to me, "I don't believe men have inalienable rights. They have only privileges which they must earn." His conclusion was drawn from his experience with self-interested men who are always prating about their rights but never doing their duties. I can sympathize with his viewpoint. But I asked him, "How about a newborn child?" That infant is brought into the world without its request. Certainly the child has a right to claim from the family which brought it into being, proper care during its helpless infancy. And since a child cannot learn to care for itself without access to ideas, it has a right at least to an elementary education. And if that child is born handicapped, it certainly has a right to some special care. And if a person becomes unable to support himself through disability, disease, age or any circumstance beyond his control, he surely has a right to medical care and some proper social security.

Yes, it seems clear to me that we have certain rights, which as Thomas Jefferson said, are inalienable, not derived from the state but from God himself. The founding fathers of this Republic believed that all men have certain rights because they are children of God. That is why life is worth more along the Mississippi and the Hudson than along the Ganges, the Yangtse or the Volga. Faith in God as Father of all men is the soil in which our fathers raised these fruits of freedom which we enjoy. Ever since my boyhood days on the farm, I have been a believer in soil conservation. Our future depends on it, as you men of the farms know. And this conservation of spiritual soil is even more imperative than the preservation of our land's fertility. As worthy sons of our fathers, and of our father's God, we desire to leave a land richer than we found it; and even more we long to leave to this land a generation of citizens better than we found, stronger in body, sounder in mind, nobler in spirit, richer in rights, more faithful in duties.

Like Naboth of old we want to preserve and improve the inheritance of our fathers. Let us then be thoughtful as well as thankful. Grateful to God for the bounteous harvest of the good earth and for our inheritance of expanding rights, let us give our thought to conserving the spiritual soil which sustains the dignity and worth of man. Let us bethink ourselves to treat every child as an infinitely precious object, irreplaceable to some loving parent. Let us be ever mindful that each individual is an immortal soul whose character for eternity is being shaped by the earthly conditions which surround him. Let us remember words of Woodrow Wilson: "The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by being permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

Yes, and let us be very mindful that Christian democracy is on trial today before the world. It is being prosecuted by clever propagandists of Communism and Fascism, who traduce its traditions and depict its defects. It is up to us to demonstrate the merits of our free society so that the watching peoples of the earth will look for hope and guidance to the cross rather than to the hammer and sickle.

At this Thanksgiving season of 1948, let us thank God, take heart and join hands that "this nation, conceived in liberty and dedicated to the proposition that all men are created equal, shall not perish from the earth," but shall have a new birth of freedom, able to serve and save the peace of the world.

Prayer: Almighty God, our heavenly Father, we praise Thee for Thy wonderful works to the children of men. We thank Thee for the blessings of health and the bounties of the good earth, for homes which shelter our bodies, and for loved ones who gladden our hearts. Let not the darkness which men have created dim the lights which Thou hast set in Thy world. Keep alive the beacons of hope until we find our way to the harbors of a better world here and a happier realm hereafter. As we gather together at this season of Thanksgiving, may we remember those who are in sorrow and share with those who are in need. And, we pray Thee, O God, soften the angers of men and speed the messengers of peace; through Jesus Christ our Lord.

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This is not a mere sentimental tale. Preach? Declare that the world must be saved, that it is the Christian faith which will make men free? Then, come, church of Christ, here point your mission: answer first the call of human suffering. From *Is God in There?* by Charles Tudor Leber; Fleming H. Revell Company.

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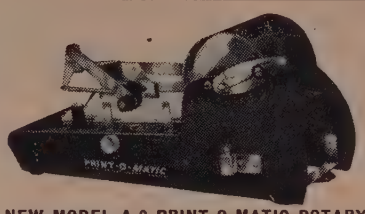

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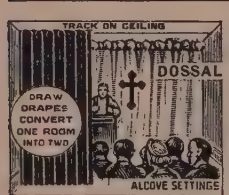

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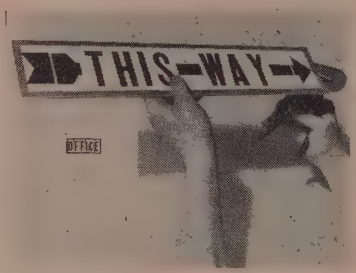

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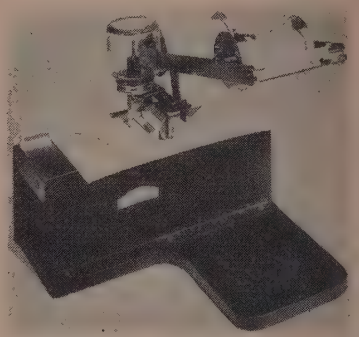

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SKYLARK MOTION TO OUR SOULS

Dr. John Henry Jowett once likened the mind of St. Paul to a skylark in its motion. He said that St. Paul mounted up like a skylark, the minstrel pilgrim of the skies, where he could songfully survey the world. St. Paul beheld the world as his parish. But just as the skylark keeps its nest on the ground in order to keep its body warm, so Paul always kept his local nesting places in order to keep his spirit warm. We, too, need a skylark motion to our souls. We must mount up where we can catch the world outlook, but we must keep our local loyalties. From *Now to Live!* by Ralph W. Sockman; Abingdon-Cokesbury Press.

WHOLESOME SELF-APPROVAL

The historical T. R. Glover asserts that the striking difference between the first Christians and their pagan neighbors was that the former believed in the examined life while the latter were content to live their lives unexamined. In the conflict for supremacy that ensued it was the examined lives that won.

Some years ago the great Tower of Victory near Delhi, India, was so badly shaken by an earthquake that a crack appeared in the massive structure. It is believed that the crack is widening and that the stability of the costly tower is at stake. It is said that the authorities have chosen this interesting method for testing the safety of the Tower of Victory: Small pieces of glass have been cemented here and there upon the stonework, with the date of their placing recorded. If there is the slightest movement in the great mass it will be indicated immediately through the cracking of these little glass indicators.

Can we, as Christians, afford to be less sensible? Shall we not scrupulously watch the little indications of defection in our lives? From *Follow Me;* Issue by Wallace M. Alston; The Westminster Press.

Supplemental Pastoral Services

Church Management has urged, for years, that churches supplement the personal services of the minister by pastoral clinics in the various fields of social, personal and economic problems. We have seen many churches introduce some features of these clinics. A recent visit to the Community Church of New York, John Haynes Holmes, minister, reveals the most complete organization of this work we have seen. The list of the various consultative services, in addition to those of the two ministers follow:

Mental Hygiene Service
Individual consultative service for adults, Dr. Frederic Feichtinger, Director. The first and third Thursdays of each month, 4 to 5 p.m.

Marriage Consultation Service
An advisory service in marital hygiene, Dr. Abraham Stone and Dr. Mabel Pearson. Every Tuesday evening from 8:45 to 10:15, by appointment only.

Legal Consultation Service
For counsel on legal problems, Mr. Ralph C. Roper, Director. Every Monday evening from 5:30 to 7:00.

Social Service
For problems of personal need and social adjustment. Mrs. Irene A. Roggeveen, Director. Every second Tuesday evening from 6 to 7 p.m.

Educational and Vocational Guidance for Youth, to aid young people between the ages of 14 and 25 in the exploration of vocational and educational opportunities. Miss Jessie B. Adams, Director. By appointment only.

The Community Funeral Society to aid individuals in planning simpler, more dignified and less expensive funeral services. For information write the Secretary, Mrs. Ruth Browne, 40 East 35th Street.

LOST IN IRRELEVANCIES

The most formidable barrier, not only to prayer but to religion in general, is the lack of any real awareness of the need of it. The general secularization of our society with its multitude of competing claims crowds religion to the wall. There are so many things that have to be done—and done right away—in business, at home, in all sorts of personal affairs that these seem much more urgent than intangible spiritual matters. Consider, for example, Christmas. Everybody knows that Christmas means celebration of the birth of Christ. Actually, Christmas means to most people so much weary shopping, so much uneasiness as to what to give to whom, so much hurry, bustle and confusion in getting ready for the festive day that they hardly stop to think about Christ. To illustrate again, one gets married at church, or at least by a minister, because it is appropriate to ask the blessing of God on this most sacred of human ties. As the great hour approaches, the dresses, the flowers, the guests, the gifts, the right tempo of the wedding march, how to get through the ceremony without stumbling over the words or dropping the ring seem a great deal more important than the blessing of God.

It is by getting lost in revalry with competing interests that prayer slips out of life, and disappears from consciousness by the back door. From *Prayer and the Common Life* by Georgia Harkness; Abingdon - Cokesbury Press.

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Editorials

(From page 7)

constructive solicitude; it fathoms out difficulties and formulates corrective programs; it stimulates inventions; it visualizes a holy community.

The person who does not worry may have the more peaceful life; but the great contributions of life are made by those who worry things through.

Duplicate Services

THE practice of two Sunday morning services seems to be growing. We have observed several such programs in the past few months. If you are interested in the procedure here are some suggestions we have picked up along the way:

1. Make sure that there is a demand for the earlier service. Don't force it on the congregation. The late hour morning service is well established among Protestants. It will continue to be the main Sunday service. But some people prefer the earlier hour. There are regular worshippers who will be away on occasional Sundays who will like an early service before they leave for a trip.

2. Inasmuch as you can make two morning services identical. This will accomplish two things. First, it will serve as a notice to your members that you are not trying to force more services upon them. Secondly, it will protect you from the temptation of trying to create another Sunday sermon. It may be necessary to make some adjustment in the music as choir members, as a whole, may not support the two services. But outside of special music the services can be identical.

3. Fit the services into a schedule which permits of an orderly program during the day. Fifteen minutes should be allowed between the worship services and the church school. Something like this is effective. First service: 8:30-9:30; Sunday school: 9:45-10:45; second service of worship: 11:00-12:00. Careful timing is essential to the entire program.

While the early service is primarily arranged for convenience of worshippers, should it grow in popularity it can effect the church architecture of the future. In planning new buildings smaller naves can accommodate the normal number of worshippers if they are divided in the two services. But the movement is still experimental. Don't plan, yet, to reduce the size of your proposed new church.

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When Is An American?

JAMES KUTCHER, a legless veteran of World War II, has been discharged from his job as a clerk in the office of the Veterans Administration, Newark, New Jersey. The reason given is that he acknowledges that he is a member of the Socialist Labor Party.

Mr. Kutcher acknowledged that he was a member of this party when he was inducted in the army. It did not bar him from service. His legs were lost in the Italian campaign. The government awarded him the Purple Heart. It acknowledged his patriotic services.

I don't know why he wants to belong to the Socialist Labor Party. I wouldn't. But it is hard to see why he is eligible to serve in the army where disloyalty could be costly and then be barred from a simple clerk's job.

A committee headed by prominent Americans including John Dewey, Vida Scudder, Louis Adamic and others has been organized to help put this wounded veteran back into his job.

It would seem to be a cause worth helping along.

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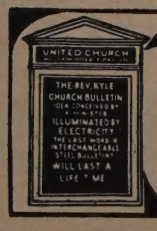

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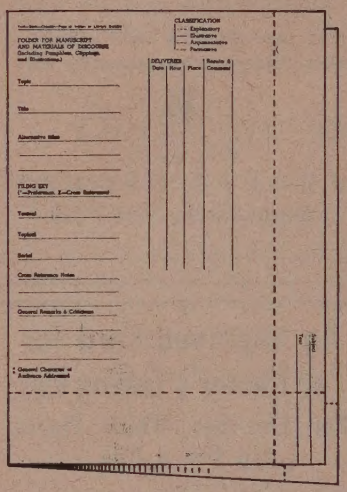

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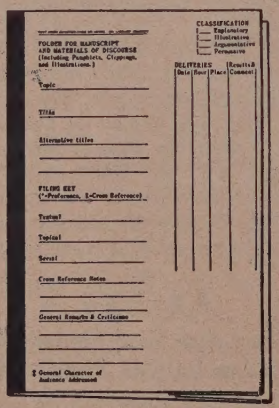

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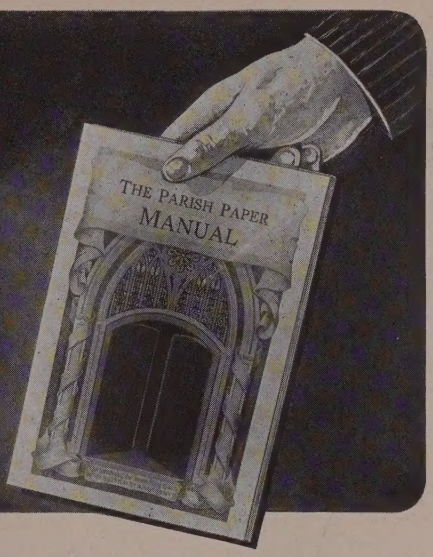

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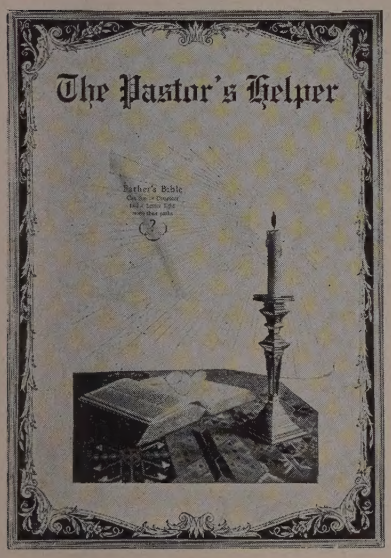

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